دنیا کی حقیقت آنحضرت صلی اللہ علیہ وسلم کی نظر میں

THE REALITY OF WORLDLY LIFE

Compiled By :
MAULANA HAKIM MOHAMMAD AKHTAR

Translated By :
QAZI MOHAMMAD SAEED



DARUL ISHAAT
Urdu Bazar, Karachi–1
PHONE: 2631861

CONTENTS

THE REALITY OF WORLDLY LIFE

As judged in the pithy and elegant sayings of the Holy Prophet of Islam (صلی اللہ علیہ وسلم) a collection of selected sayings from the famous Book Mishkat Sharif (A book of Traditions of the Holy Prophet (صلی اللہ علیہ وسلم) which stir and soften human hearts have been made for the study benift of educated Muslims.

Compiled by
Maulana Hakim Mohammad Akhtar,
Nazimabad, Karachi.

Translated into English by
Q.M. Saeed, B.A., B.Ed.

PREFACE

Hazrat Maulana Ashiq Elahi of Buland Shehr (India) advised me (the compiler Maulana Muhammad Akhtar) to divert my efforts towards compilation of Traditions of the Holy Prophet (صلی اللہ علیہ وسلم) after I had completed my work on compilation of the meanings of Math-navi of Hazrat Maulana Jalal-ud-Din Rumi. With the blessings of Maulana Ashiq Elahi, I was inspired to make a selection of the Traditions from the Kitab-ul-Raqaq of Mishkat Sharif. This chapter of the Mishkat deals with the shortc-commings of love for the worldly life whic his the base and root of all sins and moral fantacies. While explaining the important points of Kitab-ul-Raqaq, the most famous explanatory work of Mishkat Sharif --- Mazahir-i-Haq has been consulted as the major source for my compilation. I pray to Allah, the Exalted, that this compilation of the Holy Traditions meets with popular public acclamation and proves to be a useful piece of Islamic Literature.

"O our lord Sustainer! accept (this humble effort) from us; surely You are All-Hearing, All-Knowing. And peace and blessings are invoked for the leader of all Prophets (The Prophet of Islam) and all praise is for Allah, the Sustainer of all the worlds.

Maulana Hakim Muhammad Akhtar
4-9 - ½, Nazimabad,
Karachi No: 18 (Pakistan)

In the name of Allah, the Most Gracious
the Most Benevolent.

Kitab-ur-Raqaq

Traditions which mollify the heart.

CHAPTER NO: I

HADITH NO. 1

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
نِعْمَتَانِ مَغْبُوْنٌ فِيْهِمَا كَثِيْرٌ مِّنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

(رَوَاهُ الْبُخَارِيُّ)

TRANSLATION

It is narrated by Ibne Abbas (رضی اللہ عنہ) who said: The Holy Prophet (صلی اللہ علیہ وسلم) stated: "There are two blessings of God which people do not appreciate properly and for lack of their appreciation, they suffer a tremendous loss; these are good health and leisure. (Bukhari)

EXPLANATION

The great scholar Jalaluddin Suyuti has further elucidated this saying of the Holy Prophet (صلی اللہ علیہ وسلم): "A man can devote himslef to the worship of God only when he is in good health and is also free from worries of livelihood. If he has both good health and leisure and he does not devote himself to the worship of God due to idleness and lethargic way of life, he is indeed unfortunate

and a loser.

The great persian poet Khaqani asserts that, after thirty long years of toilsome experiences he discovered the truth that rememberance of God for a moment was far better than getting a kingdom equal to that of Prophet Solomon. It is unanimously admitted by the religious scholars of Islam that the realisation comes to man only after losing a very precious thing like good health and leisure. Moments spent in this worldly life without the memory of God will constitute a constant source of remorse and repentance in the Hereafter.

HADITH NO. 2

عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ يَقُوْلُ وَاللّٰهِ مَا الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مِثْلُ مَا يَجْعَلُ اَحَدُكُمْ
اِصْبَعَهٗ فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ (رَوَاهُ مُسْلِمٌ)

TRANSLATION

It is narrated by Mustaurid Bin Shaddad (رضی اللہ عنہ) who said: I heard the Prophet of Allah (صلی اللہ علیہ وسلم) who said: "By Allah this world when compared with the Hereafter, is so little that any one who puts his finger into an ocean and see what that finger brings with it (i.e., how much water moistened the finger)." (Muslim)

EXPLANATION

The comparison of wet finger with the ocean has been quoted only to impress that the life in the Hereafter is

infinite and boundless whereas the worldly life is insignificant and limited. It would, therefore, be unwise to exult on worldly gains or to complain of worldly misfortunes and sorrows. The Holy Prophet (صلی اللہ علیہ وسلم) simplified this comparison further:

اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْاٰخِرَةِ ط

"O Allah: life in the Hereafter is the real life indeed." He uttered this sentence on two occasions-firstly at the Battle of Ahzab and on the day of the Hajjatul-Wada (or the last Pilgrimage which he performed before departure from this world).

HADITH NO. 3

وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَدْيٍ اَسَكَّ مَيِّتٍ قَالَ اَيُّكُمْ يُحِبُّ اَنَّ هٰذَا لَهُ بِدِرْهَمٍ فَقَالُوْا مَا نُحِبُّ اَنَّهُ لَنَا بِشَيْءٍ قَالَ فَوَاللّٰهِ لَلدُّنْيَا اَهْوَنُ عَلَى اللّٰهِ مِنْ هٰذَا عَلَيْكُمْ (رَوَاهُ مُسْلِمٌ)

TRANSLATION

It is narrated by Jabir (رضی اللہ عنہ) that the Prophet of Allah (صلی اللہ علیہ وسلم) passed by a dead kid whose ears were cut broken. He (صلی اللہ علیہ وسلم) said: "Who would like to have it for one dirham? (small coin)." The companions replied: "We would not own it for aught," The Holy Prophet

(صلی اللہ علیہ وسلم) said: "By Allah, this world is more contemptuous in the eyes of God than this kid is in yours." (Muslim)

EXPLANATION

The wise and scholarly way in which the Holy Prophet of Islam (صلی اللہ علیہ وسلم) impressed the insignificance of the worldly life is also intended to impress upon the posterity or coming generations of Muslims that they should, under no circumstances, be lured by the riches and pleasures of worldly life because love of worldly life is the root cause of all sins.

HADITH NO. 4

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
اَلدُّنْیَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْکَافِرِ (رَوَاهُ مُسْلِمٌ)

TRANSLATION

It is narated by Abu Horairah (رضی اللہ عنہ) (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "This world is a prison for a true believer and a paradise for the infidel or the disbeliever." (Muslim)

EXPLANATION

The example of a prison is most appropriate. If a believer is in a state of trial, and tribulation, surely his worldly life would look a prison when compared with the life in the paradise. If the believer is living a life of ease and luxury in this world, even then his worldly life would appear insignificant and humble when compared with the un-imaginable comforts and blessings of the heavenly life

in the Hereafter. It appears in another saying of the Holy Prophet (صلی اللہ علیہ وسلم) that the gifts of heavenly life are such as no eye has seen them, no ear has heard about them and no human mind has been able to imagine them.

The other side of the similie is equally appropriate. If a disbeliever is living a life of ease and comfort surely his life here in this world is a naradise when compared with the awful punishment which awaits him in the hell. If the disbeliever is leading a life of misery and discomfort in this world, surely he would recall this life as a paradise when he is made to enter the awe-inspiring life of hell.

HADITH NO. 5

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ اِلَّا عِنْدَ
مُسْلِمٍ حُفَّتْ بَدَلَ حُجِبَتْ مُتَّفَقٌ عَلَيْهِ

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The hell-fire has been covered with lust and carnal desires and the paradise has been overlapped with disagreeable things and calamities." whoso overcomes the calamities enters the paradise. (Agreed)

EXPLANATION

The road to paradise is a thorny road because it can be treaded only by virtuous human beings who take pains to avoid sin and disobedience to God and who love to

worship God and to carry out his injunctions even under very difficult and trying circumstances. Similarly the road leading to hell-fire is apparently bedecked with flowers and is easy to tread human nature is prone to live easy life and cannot resist the carnal desires and temptations which very often lead to sin and disobedience.

The gist of the Hadith according to Mishqaat and Mazahir-e-Haq is that to attain nearness to God one will have to seek knowledge without which he can not get nearer to God. In this Hadith lust also nearers wine, unlawful sexual relations and backbiting.

HADITH NO. 6

وَعَنْهُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعِسَ عَبْدُ الدِّيْنَارِ
وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيْصَةِ إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ
سَخِطَ تَعِسَ وَانْتَكَسَ وَإِذَا شِيْكَ فَلَا انْتُقِشَ طُوْبٰى لِعَبْدٍ اٰخِذٍ
بِعِنَانِ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ أَشْعَثَ رَأْسُهٗ مُغْبَرَّةٍ قَدَمَاهُ إِنْ
كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ
إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهٗ وَإِنْ شَفَعَ لَمْ يُشَفَّعْ (رَوَاهُ الْبُخَارِيُّ)

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Wretched and unfortunate is he who is a slave of dinar and dirham (i.e., wealth) and who is a slave of costly sheet. Whenever he is given (worldly things), he is satisified; and whenever he is not given, he is displeased. Such a person is indeed miserable and woe-begotten. If he gets a pinch of thorn it should bot not be

permitted. If he recommends some one, his recommendation is turned down. (Bukhari)

EXPLANATION

A lover of worldly wealth and luxuries has been contrasted with a lover of God and His religion. The former is proud and stiffnecked. The latter is humble and obedient. The former earns the wrath of God and the latter earns His pleasure. The former has a worldly status and a position of respect among the people. The latter has no worldly status but he is close to his Lord who will bestow gifts on him on the Day of Judgment.

HADITH NO. 7

وَعَنْ عَمْرِو ابْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ فَوَاللّٰهِ لَا الْفَقْرَ أَخْشٰى عَلَيْكُمْ وَلٰكِنْ أَخْشٰى
عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلٰى مَنْ كَانَ
قَبْلَكُمْ فَتَنَافَسُوْهَا كَمَا تَنَافَسُوْهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ
(مُتَّفَقٌ عَلَيْهِ)

TRANSLATION

It is narrated by Amr-Bin-Auf (رضي الله عنه) who stated that the Holy Prophet (صلى الله عليه وسلم) said: "By God, I am not afraid of poverty and deprivation for you. What I really fear is that opulance and worldly wealth be your lot as it was of your predecessor's nations. Then you will fall in love with the worldly life like them. Thereafter, the love of worldly life may annihilate you as it annihilated the older nations." (Agreed)

EXPLANATION

Since the love of worldly life is the root cause of all sins, the Holy Prophet (صلی اللہ علیہ وسلم) expressed his timely fear that his followers may fall a prey to the temptations of temporal life which land human beings into sin and disobedience of God. On the other hand a state of want and poverty most often prevents human beings from committing sins and acts of disobedience. However, abject poverty is also not desirable as it may lead to the greatest of all sins, i.e., disbelief in the mercy and benevolance of God and ultimately to apostasy. It is also narrated that the Holy Prophet (صلی اللہ علیہ وسلم) said: There is no harm if a person has wealth but fears Allah, the Exalted, the Most High". This is because a faithful man will spend his wealth in the cause of Allah and the welfare of humanity in accordance with His injunctions. He will certainly not be forgetful of the life after death and will guard against expenditures being incurred on acts and occasions prohibited by God.

HADITH NO. 8

عَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قَالَ اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا وَفِیْ رِوَايَةٍ
كَفَافًا (متفق علیہ)

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "O Allah: Give to the progeny of Muhammad (صلی اللہ علیہ وسلم) such sustenance as may keep their

bodies and souls together". In another version of the Hadith, it is said: "Grant sufficient sustenance to the progeny and fellows of Muhammad to keep them alive." (Agreed)

EXPLANATION

Since the Holy Prophet (صلی اللہ علیہ وسلم) was given the knowledge of the reality of this worldly life and was well aware of its pitfalls, he did not ask for opulance and luxuries of life for his family. He fully understood that pleasures of worldly life were shortlived and ephemeral and they ultimately lead to the disobedience of God. He, therefore, set an example for his followers by leading a simple life of austerity and contentment.

HADITH NO. 9

وعن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم قد أفلح من أسلم ورزق كفافا وقنعه الله بما آتاه (رواه مسلم)

TRANSLATION

It is narrated by Abdullah, son of Amr (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Whoso accepted Islam, he achieved salvation and has been given sustenance sufficient for his needs and God has granted him contentment (on his possessions)." (Mulsim)

EXPLANATION

Contentment actually stands for accepting the decree of God. Greed for wealth is a hinderence in the

preparation for Hereafter.

Maulana Rumi has said:-

کوزۂ چشم حریصاں پر نہ شد　　تا صدف قانع نہ شد پر در نہ شد

"A jealous eye is never contented with its possessions. Without contentment a shell also can not produce a pearl.

From the above Hadith we learn that after accepting Islam, the virtue of contentment gives way for the attainment of Hereafter.

HADITH NO. 10

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ الْعَبْدُ مَالِیْ مَالِیْ وَاِنَّ مَالَہٗ مِنْ مَالِهٖ ثَلٰثٌ مَّا اَکَلَ فَاَفْنٰی اَوْ لَبِسَ فَاَبْلٰی اَوْ اَعْطٰی فَاقْتَنٰی وَمَا سِوٰی ذٰلِکَ فَهُوَ ذَاهِبٌ وَتَارِکُهٗ لِلنَّاسِ (رَوَاهُ مُسْلِمٌ)

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "A man repeatedly says with pride: my wealth! my wealth!" Infact his wealth comprises of three things: (i) whatever he has eaten and finished; (ii) whatever clothes he wears and tears (iii) whatever he has given by way of charity in the cause of God and has preserved it for his life in the Hereafter. Beyond this whatever hhe leaves behind is for others.

EXPLANATION

What we believe is our own, is not in reality ours to us. It is, therefore, vicious to worry about children and other relatives. If they lead a virtuous life, God will surely look after their worldly needs. If they are disobedient to God and live a sinful life. Any wealth left would not be a charitable for the person who leaves his wealth for his children, because they may spend the lawfully earned wealth on acts of disobedience.

HADITH NO. 11

وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُ الْمَيِّتَ ثَلٰثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقٰى مَعَهٗ وَاحِدٌ يَتْبَعُهٗ اَهْلُهٗ وَمَالُهٗ وَعَمَلُهٗ فَيَرْجِعُ اَهْلُهٗ وَمَالُهٗ وَيَبْقٰى عَمَلُهٗ

مُتَّفَقٌ عَلَيْهِ۔ (بُخَارِی وَمُسْلِم)

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "three things follow the dead body to the grave-yeard. Two of them return and only one continues to stay with the dead body. His family members, his wealth and his deeds all accompany him; the family members and the wealth return; but the deeds continue to stay with the dead person."

EXPLANATION

Saintly people say that the Grave is the box of deeds.

HADITH NO. 12

وَعَنْ اَبِي سَعِيدٍ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
قَالَ اِنَّ مِمَّا اَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ
زَهْرَةِ الدُّنْيَا وَزِيْنَتِهَا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللهِ اَوَيَاْتِي الْخَيْرُ
بِالشَّرِّ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهُ يُنْزَلُ عَلَيْهِ قَالَ فَمَسَحَ عَنْهُ
الرُّحَضَاءَ وَقَالَ اَيْنَ السَّائِلُ وَكَاَنَّهُ حَمِدَهُ فَقَالَ اِنَّهُ لَا يَاْتِي الْخَيْرُ
بِالشَّرِّ وَاِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا اَوْ يُلِمُّ اِلَّا اٰكِلَةَ الْخَضِرِ
اَكَلَتْ حَتّٰى امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ
وَبَالَتْ ثُمَّ عَادَتْ فَاَكَلَتْ وَاِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ
فَمَنْ اَخَذَ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُوْنَةُ هُوَ وَمَنْ
اَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَاْكُلُ وَلَا يَشْبَعُ وَيَكُوْنُ شَهِيْدًا
عَلَيْهِ يَوْمَ الْقِيٰمَةِ (مُتَّفَقٌ عَلَيْهِ)

TRANSLATION

It is narrated by Abu Saeed Khudri (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Among things which I fear may confront you (Muslims) after me is the beauty and the grandeur of worldly life (following your military conquests)." One man asked him; Will goodness bring evil in its wake? (will the prize earned after conquer bring evil with it) The Holy Prophet (صلی اللہ علیہ وسلم) kept quiet for some time for revelation (Wahy) of God. It was really so. When Divine revelations ended, the Holy Prophet (صلی اللہ علیہ وسلم) wiped away the sweat from his face and asked: "Where is the questioner?" as if he had liked the question. Thereafter, he said (by way of reply): "Goodness never brings evil in its wake. (This may be well understood

from an example). The spring season gives birth to green grass and verdure which in itself is good. Albeit, it some times kills a beast if beast over-eats. The beast has its fill of the stomach and feels heaviness in the stomach and wants to bask in the sun where it passed stool and urine. Feeling that the stomach was again light, the greedy beast again turns to the pasture and once again fills up its stomach with green fresh fodder. It was, therefore, the gready action of the beast which killed him and not the green fodder which had no evil inherent in it.

Similar is the state of man. When he gets wealth, he spends it relentlessly and gets involved in sin and acts of disobedience to God. The worldly wealth is like the fresh, green fodder, which, when acquired by lawful means and when spent on lawful occasions, it is a great support for the life. However, a person who acquires wealth by unlawful means, and spends it on the same way, he becomes like a hungry man who eats and drinks but does not become free from hunger and thirst. His extravagance in spending the ill-gotten wealth, will go as an evidence against him in the Hereafter. (Bukhari, Muslim)

EXPLANATION

The worldly wealth inculcates pride and indifference in the man. There are three kinds of persons vis-a-vis, behaviour towards riches of worldly life. There are people who don't get intoxicated with the love of wealth. Another group of human beings realise the evil effects of wealth on the human mind and they hasten to rid their minds by repentance to God and assiduous obedience to

His commands. The third category continues to remain impure due to love of ill-gotten wealth, their greed and miserliness. Worldly wealth will not be harmful to persons who fear God and neither do they obtain ill-gotten wealth nor do they spend on acts of disobedience to God.

HADITH NO. 13

عَنْ مُطَرِّفٍ عَنْ اَبِيْهِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ يَقْرَأُ اَلْهٰكُمُ التَّكَاثُرُ قَالَ يَقُوْلُ ابْنُ اٰدَمَ مَالِيْ مَالِيْ قَالَ
وَهَلْ لَكَ يَا ابْنَ اٰدَمَ اِلَّا مَا اَكَلْتَ فَاَفْنَيْتَ اَوْ لَبِسْتَ فَاَبْلَيْتَ
اَوْ تَصَدَّقْتَ فَاَمْضَيْتَ۔ (رَوَاهُ مُسْلِمٌ)

TRANSLATION

It is narrated by Motarrif (رضی اللہ عنہ) on the authority of his father who said that he came to the Holy Prophet (صلی اللہ علیہ وسلم) when he was reciting the verse of the Holy Quran:

[Lit: O people! you have bocome forgetful of the life in the Hereafter due to your competition amongst yourselves for the acquisition of more and more wealth].

Thereafter, the Holy Prophet (صلی اللہ علیہ وسلم) said: "The son of Adam says my wealth! my wealth! whereas the reality is that O son of Adam! you do not have aught except what you ate and finished or your wore and tore away or you gave in charity and preserved for the life in the Hereafter".

EXPLANATION

In his desires to acquire more wealth, man becomes oblivious of good deeds which could win for him a pleasant life after death. He, therefore, remains rich in this short-lived worldly life but would be poor and needy

in the eternal life after death. May God save us all.

HADITH NO. 14

وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

لَيْسَ الْغِنٰى عَنْ كَثْرَةِ الْعَرَضِ وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ

(مُتَّفَقٌ عَلَيْهِ)

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Abundance of worldly means does not (in itself) constitute what is called "richness". Real "richness" is the richness heart." (Agreed)

EXPLANATION

The richness of heart depends on close association with God. The nearness of God makes a man oblivious and dis-interested in the worldly pomp and splendour just as the dim light of the twinkling stars becomes insignificant at the appearance of the sum. When the monarch of glory i.e., Allah, the Great, illumines the heart of His lover with glimpses of His nearness, this Universe sinks into non-existance when compared with the glorious appearance of its Creator. When the sun is brilliantly shining, no star, however brilliant it may be, can dare to appear on the scene of life.similarly a drop of wter has no position against a sea.

This state of mind which begets the vicinity of God is born from sustained company of the lovers of God and by following meticulously the life of the Holy Prophet (صلی اللہ علیہ وسلم).

Men of illusion say: "Rich man is he who is contented and satisfied with the susenance he has been

awarded. Real richness resides in the hearts of those who are zealous. Richness is not achieved by worldly good."

Others have said that the knowledge of religion and remembrance of Allah make a man rich like religious saints, Apostles etc. A couplet in Arabic has above estimations as follows:

"We agree that God may bestow upon us the knowledge of religion and the enemies be gifted with worldly goods. The worldly goods are mortal and the riches of knowledge are immortal."

CHAPTER - II

Selections from the "Kitab-ur-Raqaq:
(Mishqaat)

HADITH NO. 15

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ مَنْ يَأْخُذُ عَنِّي هٰؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ
أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ قُلْتُ أَنَا يَا رَسُولَ اللّٰهِ فَأَخَذَ بِيَدِي
فَعَدَّ خَمْسًا فَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ
بِمَا قَسَمَ اللّٰهُ لَكَ تَكُنْ أَغْنَى النَّاسِ وَأَحْسِنْ إِلَى جَارِكَ
تَكُنْ مُؤْمِنًا وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا
وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ غَرِيبٌ -

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Who would like to take from me these words (of injunction) so that he may act by them or may teach them to other who may act by them". Abu Horairah (رضی اللہ عنہ) said: 'I would, O, Prophet of Allah'. "The Prophet (صلی اللہ علیہ وسلم) took my hand and counted five (injunctions), sayings: "(i) Save yourself of things which God has made unlawful, you will be counted among the best of worshippers. (ii) Be satisfied with what God has pre-destined for you by way of sustenance, you will become the richest of human beings. (iii) Be good to your

neighbour, you will become a perfect believer.(Momin) (iv) Desire for the people what you desire for yourself, you will become a perfect Muslim. (v) And, do not indulge excessively in laughter because too much of laughing makes the human heart dead and lifeless." (Ahmad, Tirmazi)

EXPLANATION

It stands vivdly explained that worship of God does not merely consist in one saying obligetory or voluntary prayers alone. The real spirit of worship consists in abandoning the things which God has prohibited, such as pictures of living things, wearing of trousers below the ankles, shaving of the beard etc. Similarly, one must avoid telling lies, backbiting, lusty glances, bribe and haughtiness. Similarly the clear injunctions of God like obligatory prayers, Fasting during the month of Ramzan, payment of Zakat and performance of Haj pilgrimage must take precedence over the optional good deeds like charity, construction of mosques and voluntary prayers. (Mazahir-e-Haq)

HADITH NO. 16

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللّٰهَ يَقُوْلُ ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِيْ أَمْلَأْ صَدْرَكَ
غِنًى وَّأَسُدَّ فَقْرَكَ وَإِنْ لَّا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا
وَّلَمْ أَسُدَّ فَقْرَكَ (رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ)

TRANSLATION

It is also narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Allah the Most Exalted, says: O, the sons of Adam you free your mind for My worship, I shall grant you freedom from want and shall check poverty from reaching you. If you do not free you mind for My worship, I shall fill your hands with worldly affairs and will not check your poverty. (Ahmad, Ibn Majah)

EXPLANATION

The above Hadith indicates the principle that real peace of life comes from spiritual association with God, and His sincere worship. If no spiritual relations are built up with creator, the greed and avarice take possession of the human mind, and one becomes sustenance and worldly wealth is to every one according to the pre-destined measure of God.

HADITH NO. 17

وَعَنْ جَابِرٍ قَالَ ذُكِرَ رَجُلٌ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعِبَادَةٍ وَّاجْتِهَادٍ وَّذُكِرَ اٰخَرُ بِرِعَةٍ
فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَعْدِلْ بِالرِّعَةِ
يَعْنِي الْوَرَعَ ۔ (رَوَاهُ التِّرْمِذِيُّ)

TRANSLATION

It is narrated by Jabir (رضی اللہ عنہ) that mention was made to the Holy Prophet (صلی اللہ علیہ وسلم) of a man who took pains in the worship of Allah and mention was made of another man who was noted for his fear of Allah. The Holy Prophet (صلی اللہ علیہ وسلم) said: "Efforts in the exceeding worship of God cannot be equal to fear of God abstemiousness and piety." (Tirmizi)

EXPLANATION

Moderate amount of worship with piety in the general life activities is far excessive amount of worship with acts of disobedience in the general day to day life activity. Maulana Ashraf Ali Thanvi has said that to give up one major sin is far better than regular mid-night prayers. No one can aspire to the Exalted position of saintliness if he habitually indulges in sins and persists in acts of disobedience to God.

HADITH NO. 18

وَعَنْ عَمْرِو بْنِ مَيْمُوْنِ الْاَوْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَّهُوَ يَعِظُهُ اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ
شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سُقْمِكَ وَغِنَاكَ قَبْلَ
فَقْرِكَ وَفِرَاغَكَ قَبْلَ شُغْلِكَ وَحَيٰوتَكَ قَبْلَ مَوْتِكَ
رَوَاهُ التِّرْمَذِيُّ مُرْسَلًا۔

TRANSLATION

It is narrated by Amr, son of Mamoon-al-Audi (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said to a man by way of good advice "Seize five things by the forelock before the other (which are their epposites): i- your youth

before old age overtakes; ii- your good health before ill health overtakes; iii- your opulance and prospirity before poverty and want overtake; iv- your leisure before pre-occupation overtakes; v- and your life before death overtakes". (Tirmizi)

EXPLANATION

To catch or to seize by the forelock means to put these gifts of God to their maximum use and to press them into actions which may win the pleasure of God and ensure a happy life after death. The real worth of these gifts is impressed on your minds when we get deprived of them. Good health and freedom from want are the basic requirements for all good deeds which a man may care to perform for social welfare or the glory of Islam and the Muslims. Many a good project remains incomplete when idleness overtakes its author and prosecutor. Life is, therefore, to be taken as a most serious affair and no ounce of energy or no amount of time is to be misused because, after death, repentance will come to man as the greatest pain of worldly life. To harness our energies to the service of Allah and humanity is the real and proper use of this life.

HADITH NO. 19

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَا يَنْتَظِرُ أَحَدُكُمْ إِلَّا غِنًى مُطْغِيًا أَوْ فَقْرًا مُنْسِيًا أَوْ مَرَضًا
مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَالدَّجَّالُ
شَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ
رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said that some one amongst you waits for such wealth and prosperity which makes him forgetful of God; or for illness which destroys his good health; or for old age which takes away the goodness and balance of all energies; or to death which comes suddenly and without notice; or for Dajjal who is hidden from the eyes and is a very great evil awaited by mankind or for the Doomsday which is a most bitter and dark event in its effects on the mankind. (Trimizi, Nissai)

EXPLANATION

It is a weakness of the human nature that it is prone to postpone things in anticipation of better circumstances or more suitable conditions. This weakness makes man forgetful of the life after death because he keeps decieving himslef that hc would sooner or later take up preparation for the life in the Hereafter. Maulana Ashraf Ali Thanvi has, therefore, advised that one should not wait for peaceful conditions and better times for the rememberance of God and for acts of His obedience. One should devote hemself to the memory of God under all conditions which may be congenial or disturbed. Maulana Jalaluddin Rumi has also advised i.e., sins of past and fear of disobedience in the future devoids a believer from the memory of God. We should live in the present wholly, remembering God every moment and forgetful of past and future. To put off

good deeds to the coming days is unwise and not in keeping with the practice of God-fearing men.

The journey of the soul does not make any reference to tomorrows. It is now and today which is all important. The above Hadith makes a psychological analysis of those who, on one pretext or another, keep on postponing their preparation for the Hereafter i.e., they are not inclined to goodness, virtue and acts of charity on different pretexts like poverty, ill-health, preoccupation with worldly affairs and enjoyment of worldly luxuries. This Hadith is a kind of warning for those who are indifferent towrds the life in the Hereafter.

HADITH NO. 20

وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلَاۤ
اِنَّ الدُّنْيَا مَلْعُوْنَةٌ مَّلْعُوْنٌ مَّا فِيْهَاۤ اِلَّا ذِكْرُ اللّٰهِ وَمَا وَالَاهُ
وَعَالِمًا اَوْ مُتَعَلِّمًا (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

TRANSLATION

It is also narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Beware that this world and whatever it contains are cursed (by God) except the rememberance of God, the deeds approved by and pleasing to God, the scholars of religious knowledge and the students of that knowledge. (Tirmizi, Ibn Majah)

EXPLANATION

The word 'curse' stands for being deprived of the blessings and nearness of God which are intended only for

those who are pursuing a Godly life and are engaged, day and night, in upholding His injunctions and to prohibitions and who take pains in carrying His mission to every carner of the world.

HADITH NO. 21

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَّضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللّٰهِ جَنَاحَ بَعُوْضَةٍ
مَّا سَقٰى كَافِرًا مِّنْهَا شَرْبَةً (رَوَاهُ اَحْمَدُ۔ تِرْمِذِی۔ اِبْنُ مَاجه)

TRANSLATION

It is narrated by Saad son of Sahl (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said "If this worldly life weighed with God even equal to the wing of a mosquitoe, God Almighty would never give to a non-believer even an iota of worldly good things". (Tirmizi, Ibn Majah)

EXPLANATION

Since this world and all its pomp and glory are of no significance in the eyes of God. He freely bestows worldly prosperity on the disbelievers and the disobedients. God Almighty has said in the Holy Quran:

> "but for the fear that all human beings may acquire an equal social status (disturbing the social order of life). We would make the roofs of the houses of Infidels bedecked with silver and gold".

When worldly splendour is so insignificant, a wise man would not like to displease His Lord. Allah in pursuit of worldly gains. Similarly a believer in God and in utmost pleasant life in the Hereafter would not cast greedy glance to the pomp and show enjoyed by the disbelievers

and the disobedients. The latitude given by God to the sinners and the infidels should not be misunderstood. "This is a little and short-lived profit of worldly life and then the (eternal) abode of sinners is fire. In reality the riches and worldly pleasures are a source of punishment for the unbelievers)

HADITH NO. 22

وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوْا فِي الدُّنْيَا (رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ)

TRANSLATION

It is narrated by Ibn-e-Masood (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Do not adopt estate or property lest you are lured away by this world". (Tirmizi, Bi Haqqi)

EXPLANATION

The word "Zai'at" stands for profession skill, property or estate. It may also be taken to stand for property like gardens, village or arable lands. The purpose behind this admonition is that a Muslim should primairly concern himself with preparation for the life in the Hereafter and should not engross himself in this world to such an extent that worldly pursuits may deviate him from the rememberance of God and from cares which are not the injunctions and prohibitions. If possession of wealth and property does not stand in the way of leading a pious and God-fearing life, such worldly possession are not harmful.

HADITH NO.23

وَعَنْ اَبِیْ مُوْسٰی قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ
مَنْ اَحَبَّ دُنْیَاہُ اَضَرَّ بِاٰخِرَتِہٖ وَمَنْ اَحَبَّ اٰخِرَتَہٗ اَضَرَّ
بِدُنْیَاہُ فَاٰثِرُوْا مَا یَبْقٰی عَلٰی مَا یَفْنٰی (رَوَاہُ اَحْمَدُ وَالْبَیْہَقِیُّ
فِیْ شُعَبِ الْاِیْمَانِ)

TRANSLATION

It is narrated by Abu Moosa (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "whosoever loves the worldly life, he surely causes harm to his life in the Hereafter and whosoever loves more the Hereafter, he would surely harm his worldly life. So you should prefer the lasting life in the Hereafter, to the ephemeral life of this world". (Ahmad, Bi Haqqi)

EXPLANATION

The love of the two lives should be proportionate to their duration and their quality. This worldly life is a mere probation and probation is always short. The life after death is permanent and eternal. It is no wonder, therefore, that a wise man will never prefer worldly gains to the eternal losses after death. The love of this worldly life must not be deep-rooted in the heart of a Muslim. It may be only superficial just to keep it going. Maulana Jalal-ud-Din Rumi has explained the situation in an admirable way. He says:

"If water continues to remain underneeth the boat, it is a supporting agent which keeps the boat floating and on the move. If, however, this water gets into the boat, it is going to drown the boat and all its passengers and the crew". Similarly the love of worldly riches and pleasures should not take possession of the heart of a Muslim otherwise it will ruin him.

HADITH NO. 24

وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لُعِنَ عَبْدُ الدِّيْنَارِ وَلُعِنَ عَبْدُ الدِّرْهَمِ (رَوَاهُ التِّرْمِذِيُّ)

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Cursed is the slave to Dinar and cursed is the slave to Dirham". (Trimizi).

EXPLANATION

The lover of wealth or the mammon worshipper has been cursed by God because his love for the wealth will deprive him of all noble human characteristics and he will be disloyal to his Creator or His creation. He will not care to discharge obligatory functions like prayers, zakat, fasting and Haj. He will also not care to discharge his social obligations to suffering human beings and the needy fellow men. If wealth is accompanied by charity it is not blame worthy.

HADITH NO. 25

وَعَنْ كَعْبِ بْنِ مَالِكٍ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى

اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ
بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِيْنِهِ
رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ۔

TRANSLATION

It is narrated by Ka'ab, son of Malik (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Two hungry wolves left in a herd of goats do not work out more destruction than the love of wealth and position does to the religion and Godlines of a man". (Tirmizi, Darmi)

EXPLANATION

The greed for wealth and the desire of status make a man forgetful of God. The Godliness of any living being is not worse affected by any other factors. The real cause of Azazil's misguidance was his love of status for which he refused to obey the clear injunction of God to lie prostrate before Adam (AS) who had been designated as the viceregant of God. Korah, the notorious multi-millioneer of Bani Isarel suffered for his utter love of wealth. These are two psychological diseases for men, the remedy of which lies in adopting the company of pious men and in acting on their good consels. A pious man is one who strictly follows the Holy Quran and the precepts of the Holy Prophet of Islam. (صلی اللہ علیہ وسلم)

HADITH NO. 26

وَعَنْ خَبَّابٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

قَالَ مَا أَنْفَقَ مُؤْمِنٌ مِّنْ نَفَقَةٍ إِلَّا أُجِرَ فِيهَا إِلَّا نَفَقَتَهُ فِي هٰذَا التُّرَابِ. (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

TRANSLATION

It is narrated by Khabbab (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "whatever a faithful Muslim spends (in a lawful manner to keept his life), he is going to be rewarded for it execept that expenditure which he may incur in the dust i.e., construction of buildings". (Trimizi, Ibn Majah)

EXPLANATION

Permission has been accorded for the building of a house for living purpose of a family because that is a basic need or a mosque or a religious institution.

HADITH NO. 27

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّفَقَةُ كُلُّهَا فِي سَبِيلِ اللّٰهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيهِ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ غَرِيبٌ)

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "All lawful expenses on the maintenance of life will be treated as expenditures in the cause of God except the moneys spent on constructions in which there is no good". (Tirmizi)

EXPLANATION

Since most buildings are built to display wealth and high social status, the moneys spent on such buildings are not treated as virtuous spendings and may lead to the punishment of the person concerned because of pride and ostentation.

HADITH NO. 28

وَعَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا وَّنَحْنُ مَعَهٗ فَرَاٰى قُبَّةً مُّشْرِفَةً فَقَالَ مَا هٰذِهٖ قَالَ اَصْحَابُهٗ هٰذِهٖ لِفُلَانٍ رَجُلٍ مِّنَ الْاَنْصَارِ فَسَكَتَ وَحَمَلَهَا فِيْ نَفْسِهٖ حَتّٰى لَمَّا جَآءَ صَاحِبُهَا فَسَلَّمَ عَلَيْهِ فِي النَّاسِ فَاَعْرَضَ عَنْهُ صَنَعَ ذٰلِكَ مِرَارًا حَتّٰى عَرَفَ الرَّجُلُ الْغَضَبَ فِيْهِ وَالْاِعْرَاضَ عَنْهُ فَشَكَا ذٰلِكَ اِلٰى اَصْحَابِهٖ وَقَالَ وَاللّٰهِ اِنِّيْ لَاُنْكِرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا خَرَجَ فَرَاٰى قُبَّتَكَ فَرَجَعَ الرَّجُلُ اِلٰى قُبَّتِهٖ فَهَدَمَهَا حَتّٰى سَوَّاهَا بِالْاَرْضِ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمْ يَرَهَا قَالَ مَا فَعَلَتِ الْقُبَّةُ قَالُوْا شَكٰى اِلَيْنَا صَاحِبُهَا اِعْرَاضَكَ فَاَخْبَرْنَاهُ فَهَدَمَهَا فَقَالَ اَمَا اِنَّ كُلَّ بِنَاءٍ وَّبَالٌ عَلٰى صَاحِبِهٖ اِلَّا مَا لَا يَعْنِيْ اِلَّا مَا لَا بُدَّ مِنْهُ۔ (رَوَاهُ اَبُوْدَاؤٗدَ)

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) came out one day and we were accompanying him. He saw a high dome in a place and enquired as to what it was. The companions replied that the dome belonged to one of his companions from among the Ansars (Helpers of Madina who welcomed the Muslims migrating from Mecca). He kept quiet and the information remained well-guarded in his mind, till the owner of the dome came to him and greeted the Prophet (صلی اللہ علیہ وسلم) with salutation. The Prophet (صلی اللہ علیہ وسلم) turned away from him again and again so that the man was able to understand

that the Holy Prophet (صلی اللہ علیہ وسلم) was unhappy with him. He talked to the other companions and complained of the Prophet's (صلی اللہ علیہ وسلم) displeasure towards him. The companions informed him that the Holy Prophet (صلی اللہ علیہ وسلم) had passed by his dome and had seen it. The companion returned to the site where the dome had been constructed and he pulled it down and made it level with the ground. On a subsequent day, the Holy Prophet (صلی اللہ علیہ وسلم) again went out, and (on reaching the particular place), did not see the dome. He enquired: "What has been done with the dome?" The companions informed him: "Its owner complained to us about your indifference to him and we informed him (of your displasure) so he pulled it down." The Holy Prophet (SA) said: "Every building has been an evil result for its builder (i.e., a cause of punishment) except a building which is absolutely necessary and unavoidable for day to day life". (Abu Dawood)

EXPLANATION

The dome which the Holy Prophet (صلی اللہ علیہ وسلم) was displeased to see appears to have been built up for pomp, glory and ostentation and was much above the basic domestic dimensions and shape. A building should not exceed the absolute domestic requirements of a family or an individual who builds it.

HADITH NO. 29

وَعَنْ أَبِي هَاشِمِ بْنِ عُتْبَةَ قَالَ عَهِدَ إِلَيَّ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا يَكْفِيكَ مِنْ جَمْعِ الْمَالِ

خادم ومركب في سبيل الله رواه أحمد والترمذي
والنسائي وابن ماجة وفي بعض نسخ المصابيح عن
أبي هاشم بن عتبد بالدال بدل التاء وهو تصحيف۔

TRANSLATION

It is narrated by Abu Hashim son of Utbah (رضی اللہ عنہ) who said that the Holy Prophet (صلی اللہ علیہ وسلم) advised me and said "It should suffice for you to obtain from the worldly wealth a domestic servant and a mount (horse etc.) to be used in the cause Allah". (Ahmad, Trimizi, Nasai and Ibn-i-Majah).

EXPLANATION

The above Hadith is indicative of the great concern which the Holy Prophet (صلی اللہ علیہ وسلم) had for the welfare of his followers and how deep rooted was his advice to circumscribe the advantages of temporal life and the life in the Hereafter. A maid servant and a mount or transport were considered to be the basic requirements so that pursuit of knowledge, fighting in the cause of Allah and performance of Haj pilgrimage may become easier for a true Muslim.

HADITH NO. 30

وعن عثمان أن النبي صلى الله عليه وسلم قال
ليس لابن آدم حق في سوى هذه الخصال بيت يسكنه
وثوب يواري به عورته وجلف الخبز والماء۔
(رواه الترمذي)

TRANSLATION

It is narrated by Uthman (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The son of Adam has no right (of anquisition) except for the following items: (i) a house to live, (ii) clothes to cover his body, (iii) dry bread and (iv) water. (Trimzi)

EXPLANATION

It is explained in the book "Mishqat" which is devoted to the elucidation of the traditions, that the above named items are the bare minimum requirements of the human body and, whosoever, gets possession thereof he will not have to render much account on the Day of Judgment. Whatever is acquired of physical luxuries and delicacies besides these, is liable to account on the day of judgment.

HADITH NO. 31

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَآءَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ دُلَّنِيْ
عَلٰى عَمَلٍ إِذَآ أَنَا عَمِلْتُهٗ أَحَبَّنِيَ اللّٰهُ وَأَحَبَّنِيَ النَّاسُ قَالَ
ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللّٰهُ وَازْهَدْ فِيْمَا عِنْدَ النَّاسِ
يُحِبَّكَ النَّاسُ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ

TRANSLATION

It is narrated by Sahl, son of Sa'ad (رضی اللہ عنہ) that a man came up and said: "O Prophet of Allah give me advice which may endear me alike to God and the people". The Holy Prophet (صلی اللہ علیہ وسلم) said: "Take to austerity in your life, God will love you and do not desire what is in

possession of people, then people will love you." (Trimizi, Ibn Majah)

EXPLANATION

The first step in the journey to God is to live a simple and moderate life having no love for luxuries of this world. When God Almighty wishes to draw a person closer to Him, He makes him distinterested in the pleasures of worldly life. A pious man has said that the spirit of faith consists in entrusting the mind to God and Islam consists in handing over the body to God which means guarding the mind against all evil thoughts and feelings and the body against all evil actions and efforts. A scholar of Islam has said that austerity consists in disengeging the mind from the love of worldly riches and comforts which may be available for use.

HADITH NO. 32

وعن ابن مسعود أن رسول الله صلى الله عليه وسلم نام
على حصير فقام وقد أثر في جسده فقال ابن مسعود يا رسول
الله لو أمرتنا أن نبسط لك ونعمل فقال ما لي وللدنيا وما
أنا والدنيا إلا كراكب استظل تحت شجرة ثم راح وتركها
رواه أحمد والترمذي وابن ماجة ـ

TRANSLATION

Ibne-e-Masood (رضی اللہ عنہ) narrated that the Holy Prophet (صلی اللہ علیہ وسلم) slept on a mat and, on getting up, his body had impressions of the mat. So Ibne-e-Masood said to him: "O Prophet of Allah! If you so order, we may spread a

bedding for you with a sheet of cloth thereon". He (صلی اللہ علیہ وسلم) said: "What concern do I have with this world. My relationship with this world is only that of a traveller who may sojourn for a moment under the shade of a tree and then move on, leaving the tree where it was". (Ahmad, Tirmizi, Ibn Majah)

HADITH NO. 33

وَعَنْ أَبِيْ أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَغْبَطُ أَوْلِيَائِيْ عِنْدِيْ لَمُؤْمِنٌ خَفِيْفُ الْحَاذِ ذُوْحَظٍّ مِّنَ الصَّلٰوةِ أَحْسَنَ عِبَادَةَ رَبِّهٖ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلٰى ذٰلِكَ ثُمَّ نَقَدَ بِيَدِهٖ فَقَالَ عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيْهِ قَلَّ تُرَاثُهُ۔ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Abu Umamah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The most enviable among my friends is that faithful Muslim whose worldly burden is light, whose great lot in prayers makes him lucky so that he worships his Lord in a beautiful way and obeys him imperceptibly, who is obscure among the people so that no one points towards him with a finger, and whose subsistance is moderately sufficient and he is satisfied with it. Then the Holy Prophet (صلی اللہ علیہ وسلم) suddenly twitched his finger and said: "His death (also) overtakes him quickly and only a few women weep over him and his worldly legacy is also negligible".

EXPLANATION

It is widely known that light travellers are fast travellers. In this world man is only a traveller or a passenger; the lesser his burdens and obligations are, the easier will be his account after death. To point with the finger pre-supposes a conspicuous or a distinetive disposition. When no one points his finger towards a man, distinctive his intention of remaining obscure becomes established. If God Almighty so arranges that a pious man becomes widely known and gains publicity without his own intention or effort, that is not blameworthy. It is narrated in a tradition quoted by Imam Muslim that the Holy Prophet (صلی اللہ علیہ وسلم) was questioned about a man who performed good deeds and people praised him for those good deeds. The Holy Prophet (صلی اللہ علیہ وسلم) adjudged this as a glad tiding for the pious man.

HADITH NO. 34

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَرَضَ عَلَيَّ
رَبِّيْ لِيَجْعَلَ لِيْ بَطْحَاءَ مَكَّةَ ذَهَبًا فَقُلْتُ لَا يَا رَبِّ وَلٰكِنْ اَشْبَعُ يَوْمًا
وَّ اَجُوْعُ يَوْمًا فَاِذَا جُعْتُ تَضَرَّعْتُ اِلَيْكَ وَذَكَرْتُكَ وَاِذَا شَبِعْتُ
حَمِدْتُكَ وَشَكَرْتُكَ رَوَاهُ اَحْمَدُ وَ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated also by Abu Umamah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "God Almighty offered that the rugged valley of Mecca may be transformed into gold for me. But I said: No my Lord. I would rather love the position that I fill my stomach one day and keep hungry the other day. When I am hungery, I turn to Thee with

supplication and remember Thee. And, when I satisfy my hunger, I sing Thy praise and glorify Thy name and express my gratitude, to Thee". (Ahmad, Trimizi)

EXPLANATION

This Hadith carries a message for the Muslims throughout all ages that life of contentment and bare sustenance is better than that of opulance and prosperity (which often leads to sin and disobedience of God).

HADITH NO. 35

وَعَنْ عُبَيْدِ اللّٰهِ بْنِ مِحْصَنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ مَنْ اَصْبَحَ مِنْكُمْ اٰمِنًا فِيْ سِرْبِهٖ مُعَافًى فِيْ جَسَدِهٖ عِنْدَهٗ
قُوْتُ يَوْمِهٖ فَكَاَنَّمَا حِيْزَتْ لَهُ الدُّنْيَا بِحَذَافِيْرِهَا۔ رَوَاهُ التِّرْمِذِيُّ
وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

TRANSLATION

It is narrated by Obaidullah, son of Mihsan (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Whosoever amongst you begins the day in such a way that his life is safe, his physical health is good, and he has one day's subsistance with him, he has, as it were, all the worldly blessings with him". (Trimzi)

EXPLANATION

When a person finds himself in the morning in the good condition described, it is incumbent on hnn to be grateful to God and to spend the day in His obedience.

HADITH NO. 36

وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مَلَأَ اٰدَمِيٌّ وِعَاءً شَرًّا مِّنْ بَطْنٍ بِحَسْبِ
ابْنِ اٰدَمَ اُكُلَاتٌ يُّقِمْنَ صُلْبَهٗ فَاِنْ كَانَ لَا مُحَالَةَ فَثُلُثٌ
طَعَامٌ وَّ ثُلُثٌ شَرَابٌ وَّثُلُثٌ لِّنَفْسِهٖ رَوَاهُ التِّرْمِذِيُّ
وَابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Miqdam, son of Ma'di'karib (رضی اللہ عنہ) that he heard the Holy Prophet (صلی اللہ علیہ وسلم) saying: "Man has never filled any vessel worse than his own belly. It suffices the food which may keep his back erect. If he cannot help (eating more), let him fill one third of his stomach with food, one third with water and (leave the) one third for (proper) breathing. (Tirmizi, Ibn Majah)

EXPLANATION

Overeating causes idleness, takes away the spirit and eagerness for the worship of God and spoils health.

HADITH NO. 37

وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
سَمِعَ رَجُلًا يَّتَجَشَّاُ فَقَالَ اَقْصِرْ مِنْ جُشَآئِكَ فَاِنَّ اَطْوَلَ
النَّاسِ جُوْعًا يَّوْمَ الْقِيٰمَةِ اَطْوَلُهُمْ شِبَعًا فِى الدُّنْيَا۔
رَوَاهُ فِىْ شَرْحِ السُّنَّةِ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ ۔

TRANSLATION

It is narrated by Ibne Umar (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) heard a man belching and said to him:

"shorten your belch because, on the day of Judgment, longer will be the hunger of a man who has kept his stomach filled all the time in this world". (Trimizi)

EXPLANATION

The name of that person was Wahab son of Abdullah. He was a minor at that time. After his being admonished by the Holy Prophet (صلی اللہ علیہ وسلم), he never ate his fill throughout his life. It became his habit to have only one meal during twenty four hours.

HADITH NO. 38

وَعَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَّفِتْنَةُ أُمَّتِي الْمَالُ۔
رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Ka'b, son of Iyaz (رضی اللہ عنہ) that he heard the Holy Prophet (صلی اللہ علیہ وسلم) saying that every nation has a trial (or a pitfall) and the trial of my followers will be through (abundance of) wealth. (Imam Trimizi).

EXPLANATION

The followers of Islam will be given properity and abundance of wealth to adjudge them whether they continue to obey the injunctions of God or love the worldly pleasures and earn the chastisement of God due to disobedience.

HADITH NO. 39

وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجَاءُ بِابْنِ
اٰدَمَ يَوْمَ الْقِيٰمَةِ كَاَنَّهٗ بَذَجٌ فَيُوْقَفُ بَيْنَ يَدَيِ اللّٰهِ فَيَقُوْلُ لَهٗ
اَعْطَيْتُكَ وَخَوَّلْتُكَ وَاَنْعَمْتُ عَلَيْكَ فَمَا صَنَعْتَ فَيَقُوْلُ
رَبِّ جَمَعْتُهٗ وَثَمَّرْتُهٗ وَتَرَكْتُهٗ اَكْثَرَ مَا كَانَ فَارْجِعْنِيْ اٰتِكَ
بِهٖ كُلِّهٖ فَيَقُوْلُ لَهٗ اَرِنِيْ مَا قَدَّمْتَ فَيَقُوْلُ رَبِّ جَمَعْتُهٗ وَ
ثَمَّرْتُهٗ وَتَرَكْتُهٗ اَكْثَرَ مَا كَانَ فَارْجِعْنِيْ اٰتِكَ بِهٖ كُلِّهٖ
فَاِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا فَيُمْضٰى بِهٖ اِلَى النَّارِ رَوَاهُ
التِّرْمِذِيُّ وَضَعَّفَهٗ۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The son of Adam on Doomsday will be brought out in the avidence of God as if he were a humble kid. So God Almighty will speak to him: "I bestowed many a gift on you as life, prosperity, male and female servants and also sent the heavenly guidance to you (through My Apostles); what did you do in the world?" The man will say: "O my Lord! I accumulated wealth, increased it by different means and left it behind in the world. Send me back to the world and I shall bring up all my wealth in your presence and give it away in charity and in your causae." God Almighty will ask him: "Show me what you spent for the Hereafter". He will again say: "I accumulated and increased my wealth and left it all in the world so that I may bring it here in your presence". The man will stand self condemned for not having spent

any thing in the cause of God and for the suffering humanity in the world. And (his love of wealth) will lead him to the Hell-fire. (Tirmizi)

EXPLANATION

The real blessing consists in performance of actions which may win a pleasant life in the Hereafter. The wrong use of wealth, and its accumulation will become a curse for the human beings after death and will lead them to Hell.

HADITH NO. 40

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُسْأَلُ الْعَبْدُ يَوْمَ الْقِيٰمَةِ مِنَ النَّعِيْمِ أَنْ يُّقَالَ لَهُ أَلَمْ نُصِحَّ جِسْمَكَ وَنُرَوِّكَ مِنَ الْمَاءِ الْبَارِدِ رَوَاهُ التِّرْمِذِيُّ

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The first question put to man on the Day of Judgment concerning blessings of God will be: 'Did We (God) not keep your body healthy and did We not satiate you with cold water?' (Tirmizi)

EXPLANATION

Good health and cold water are indeed great blessings of God. The great saint Haji Imdad-ullah said to Maulana Ashraf Ali Thanvi: "whenever you are thirsty, drink cold water so that gratitude is expressed by every hair of your body".

Once a king was in a jinle and felt very thirsty. God Almighty sent an angel in the human form who said to the king: "what can you pay for a cup of water?" The king replied: "Half of my kingdom". He was given a cup of

water and after he had taken it, it so happened that his urine stopped. The angel said: "If I cure you, what would you give me?" The king said: "The remaining half of my kingdom". He was cured by the angel who said him by way of admonition: "Take back your kingdom and appreciate how worthless it is. Do not he proud and haughty in future.

HADITH NO. 41

وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُوْلُ قَدَمَا
ابْنِ اٰدَمَ يَوْمَ الْقِيٰمَةِ حَتّٰى يُسْئَلَ عَنْ خَمْسٍ عَنْ عُمُرِهٖ فِيْمَآ اَفْنَاهُ
وَعَنْ شَبَابِهٖ فِيْمَآ اَبْلَاهُ وَعَنْ مَالِهٖ مِنْ اَيْنَ اكْتَسَبَهٗ وَفِيْمَآ اَنْفَقَهٗ
وَمَاذَا عَمِلَ فِيْمَا عَلِمَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

TRANSLATION

It is narrated by Ibne Masood (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The feet of every man will not budge until he will have been questioned about five things: (1) What did he do in his life time (2) in what did he spend his youth; and how he utilised it; (3) his wealth and how he earned it; (4) and when and how he spent it; (5) and his knowledge and how he acted upon it.

EXPLANATION

In another Hadith quoted by Imam Abu Dawood, it is stated that, on the Day of Judgment, man will be asked; "Were you a learned man or an important man in the world?" If the man will say that he was a learned man, he will be asked to indicate if he had acted on his knowledge.

If he will say that he was an ignorant man, he will be asked "why did you not acquire knowledge?"

CHAPTER - III

HADITH NO. 42

وَعَنْ اَبِيْ ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَهٗ اِنَّكَ لَسْتَ بِخَيْرٍ مِّنْ اَحْمَرَ وَلَا اَسْوَدَ اِلَّا اَنْ
تَفْضُلَهٗ بِتَقْوٰى ـ رَوَاهُ اَحْمَدُ ـ

TRANSLATION

It is narrated by Abu Zarr (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said to him: "You have no superiority over any red or black person except when you excel him in piety and fear of God." (Ahmad)

EXPLANATION

The black and red colours appear to signify the non-Arabs from the Arabs. The spirit of the Hadith is that race, colour or heredity are not the criteria for human superiority. Piety and virtue are the only standards by which the worth of an individual will be judged by God.

HADITH NO. 43

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا زَهِدَ
عَبْدٌ فِي الدُّنْيَا اِلَّا اَنْبَتَ اللّٰهُ الْحِكْمَةَ فِيْ قَلْبِهٖ وَاَنْطَقَ بِهَا
لِسَانَهٗ وَبَصَّرَهٗ عَيْبَ الدُّنْيَا وَدَآءَهَا وَدَوَآءَهَا وَاَخْرَجَهٗ
مِنْهَا سَالِمًا اِلٰى دَارِ السَّلَامِ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ ـ

TRANSLATION

It is also narrated by Abu Zarr (رضی اللہ عنہ) that the Holy

Prophet (صلى الله عليه وسلم) said: "Whosoever abstains from worldly desires, God Almighty will inspire wisdom in his mind and will cause his tongue to speak wisdom and will bring out to his knowledge the (inherent) defects of the worldly life and will make him aware of maladies of the world and the corresponding remedies and will safely conduct him out of this world into the (eternal) home of peace (and prosperity). (Bi Haqqi)

EXPLANATION

The life of absteniousness or austerity is the first step in the journey to God. Whosoever is loved by God, his heart ceases to have any love or indication for the pomp and pleasures of worldly life. If the ephemeral nature of worldly life is impressed deeply on the mind, one would see with an eye of wisdom that ultimate end of a king is not different from that of common men because death is a great leveller and all types of men, whatever their status in life, are buried and consigned to the lateral nitch in the same way. The real difference between man and man lies in on good or bad deeds done by them.

HADITH NO. 44

وَعَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَفْلَحَ مَنْ أَخْلَصَ
اللهُ قَلْبَهُ لِلْإِيمَانِ وَجَعَلَ قَلْبَهُ سَلِيمًا وَّلِسَانَهُ صَادِقًا وَّنَفْسَهُ
مُطْمَئِنَّةً وَّخَلِيقَتَهُ مُسْتَقِيمًا وَّجَعَلَ أُذُنَهُ مُسْتَمِعَةً وَّعَيْنَهُ نَاظِرَةً
فَأَمَّا الْأُذُنُ فَقَمْعٌ وَّأَمَّا الْعَيْنُ فَمُقِرَّةٌ لِمَا يُوعِي الْقَلْبُ وَقَدْ أَفْلَحَ
مَنْ جُعِلَ قَلْبُهُ وَاعِيًا رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ۔

TRANSLATION

It is narrated by Abu Zarr (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "He has indeed achieved salvation whose heart has been made sincere by God for the (gift of) faith; whose mind has been kept immune from all bad qualities of character like jealousy, rancor and mean-ness; whose tongue has been made to speek truth and nothing but truth; whose salf is well composed and peaceful; whose demeanour and attitude is straight forward; whose ears are prone to hear good things; whose eyes are wide open to see (and appreciate the great) signs of monotheism and the existance of God. The ears are (like) funnels and the eye certifies what the mind has preserved. Surely he has attained (complete) salvation whose mind has been made the repository of virtue and rightenouness".

EXPLANATION

Peace of mind comes from the constant rememberance of Allah. The ears have been likened to funnels because, they not only resemble the funnels but are actually the carriers of all external news to the inner mind. The mind which is receptive of what ears and eyes pass on to it of goodness, virtue and signs of God, is indeed deserving of salvation.

HADITH NO. 45

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا ...

رَأَيْتَ اللهَ عَزَّ وَجَلَّ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا عَلَى مَعَاصِيهِ مَا يُحِبُّ فَإِنَّمَا
هُوَ اسْتِدْرَاجٌ ثُمَّ تَلَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا نَسُوا مَا ذُكِّرُوا
بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً
فَإِذَا هُمْ مُبْلِسُونَ ۝ رَوَاهُ أَحْمَدُ

TRANSLATION

It is narrated by Uqbah, son of Aamir (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "When you see God, the Exalted and the Glorious, bestowing worldly things on a sinful man in spite of his disobedience, (understand that) God Almighty is showing forbearance and bringing that man gradually to the ultimate punishment. "Then, the Holy Prophet (صلی اللہ علیہ وسلم) recited to following verse of the Holy Quran:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى
إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ۝
رَوَاهُ أَحْمَدُ

TRANSLATION

When the disbelievers ignored the admonitions delivered to them by God (through His Apostles), we opened for them door of ever (worldly) thing so that they became jubilant over the (abundance) worldly decencies and pleasures, we cought them all of sudden with the (pre-destined) punishment so that they became bewildered (and helpless)."

EXPLANATION

The Arabic word "Istidraj" means to bring any one gradually to his logical goal. The disobedient man keeps

ignoring the oft-repeated pin-pricks of conscience and continues to follow the demands of his carnal self and his basic desires of the flesh. God Almighty gives him a long rope and keeps heeping on him the gifts and pleasures of worldly life so that the man becomes completely oblivious of his ultimate end and of the life after death and the great account which each human soul has to render before the Tribunal of God. When the worldiy wise and the really foolish man thinks that he is superior to other human beings and becomes arrogant and forgetful of God, he is caught all of a sudden and the heavy hammer of Divine punishment fells on him in such a way that he remains bewildered, dishonoured and helpless. Since the ignoble effecf of his evil deeds and his arrogance towards God suddenly overtakes him, his punishment becomes manifold and his eyes remain wide open with helpless astonshment. That is how enemies of God from amongst the infidels are being gradually driven towards the Hell.

HADITH NO. 46

عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ قُلْتُ لِأَبِي الدَّرْدَاءِ مَا لَكَ لَا تَطْلُبُ كَمَا يَطْلُبُ فُلَانٌ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَمَامَكُمْ عَقَبَةً كَؤُودًا لَا يَجُوزُهَا الْمُثْقَلُونَ فَأُحِبُّ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ۔

TRANSLATION

It is narrated by Umme-Darda'a (رضی اللہ عنہا) that she said to her husband Abu Darda'a "How is it that you do not ask for wealth and position as others do from the Holy Prophet (صلی اللہ علیہ وسلم)?" He replied: "I have heard the Holy Prophet (صلی اللہ علیہ وسلم) say: 'a very difficult ascent lies in front

of you and persons heavily loaded (with worldly burdens) will not be able to cross it? I want to remain light in order that I may cross over that difficult ascent which awaits us (after death)."

EXPLANATION

Difficult ascent is a sin to denote and signify the difficult heppening which human soul will be confronted with after physical death till his resurrection and final award by God's Tribunal.

HADITH NO. 47

عَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ مِنْ اَحَدٍ
يَمْشِيْ عَلَى الْمَاءِ إِلَّا ابْتَلَّتْ قَدَمَاهُ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ قَالَ
كَذٰلِكَ صَاحِبُ الدُّنْيَا لَا يَسْلَمُ مِنَ الذُّنُوْبِ (بيهقى)

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Can any one walk upon water without wetting his feet?" The companions said: "No. O Prophet of Allah". He (صلی اللہ علیہ وسلم) again said: "Similarly a worldly man cannot save himself from sins." (Bi Haqqi)

EXPLANATION

The spirit of the above Hadith signifies that preference should always by given to performance of good deeds to the love of worldly gains. The poor people will enter paradise five hundred years earlier than the rich.

HADITH NO. 48

وَعَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
مَا أُوْحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَأَكُوْنَ مِنَ التَّاجِرِيْنَ وَلٰكِنْ أُوْحِيَ إِلَيَّ أَنْ
سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ۔
رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَأَبُوْ نُعَيْمٍ فِي الْحِلْيَةِ عَنْ أَبِيْ مُسْلِمٍ۔

TRANSLATION

It is narrated by Jobair, son of Nofair (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "I have not been commended by revelation to accumulate wealth and to become a trader. What indeed has been revealed to me is that I should praise and glorify All and prostrate before Him in assembly with others and worship my Lord till death overtakes me." (Muslim)

EXPLANATION

This is a "Mursel Hadith" which signifies that the narrator was not companion of the Holy Prophet (صلی اللہ علیہ وسلم) and his narration is not directly received from the Holy Prophet (صلی اللہ علیہ وسلم). Jobari belonged to the second generation called "Taabieen" or the followers of the companions of the Holy Prophet (صلی اللہ علیہ وسلم).

The Holy Prophet had explained his Exalted prophetic mission in which there was no scope of any inclination towards worldly gains. His efforts throughout life were dedicated to the worship of God, His glorification and praises and carrying His message to the human beings so

that they looked upon this worldly life as a probation and prepared themselves for the great life in the Hereafter by accumulating good deeds with sincerity and faith. Life of the fleshier carnal desires cannot be pursued by a spiritual being like the Prophet (صلی اللہ علیہ وسلم).

HADITH NO. 49

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ
طَلَبَ الدُّنْيَا حَلَالًا اسْتِعْفَافًا عَنِ الْمَسْأَلَةِ وَسَعْيًا عَلٰى أَهْلِهِ وَتَعَطُّفًا عَلٰى
جَارِهِ لَقِيَ اللّٰهَ تَعَالٰى يَوْمَ الْقِيٰمَةِ وَوَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَمَنْ
طَلَبَ الدُّنْيَا حَلَالًا مُكَاثِرًا مُفَاخِرًا مُرَائِيًا لَقِيَ اللّٰهَ تَعَالٰى وَهُوَ عَلَيْهِ
غَضْبَانُ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ وَأَبُوْ نُعَيْمٍ فِي الْحِلْيَةِ

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Whosoever earns livelihood by lawful means with a view to avoid the humility of begging and with the set purpose of spending on his family and for favour to his neighbours, he will meet Allah, the Exalted on the Day of Judgment in such a position that his face will be bright like the full moon. (on the other hand), whosoever seeks wealth by lawful mens with a view to increase (and board) the wealth, to take pride in his worldly prosperity and for sheer display and ostentation, he will meet Allah, the Exalted in such a condition and Allah will be angry (and displeased) with him.

EXPLANATION

When lawfully earned wealth can be the cause of the displeasure of Allah if the purpose is pride and

ostentation, what will be the position of those who acquire wealth by unlawful means. (Mezahir-e-Haq)

HADITH NO. 50

وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ يُبَارَكْ لِلْعَبْدِ فِيْ مَالٍ جَعَلَهُ فِي الْمَاءِ وَالطِّيْنِ۔

TRANSLATION

It is narrated by Ali (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "When blessings of Allah are with-held from the wealth of a man, he spends it in water and mud (i.e., in constructions)".

EXPLANATION

It is forbidden to construct building without genuine need authenticated by the shariat law.

HADITH NO. 51

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الْحَرَامَ فِي الْبُنْيَانِ فَاِنَّهٗ اَسَاسُ الْخَرَابِ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

TRANSLATION

It is narrated by Abdullah, son of Umar that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Beware of unlawful wealth being spent in the construction of buildings becasue that is the root cause of ruin". (Bi Hiqqi)

EXPLANATION

Ruin does not stand merely for the ruin of the building. It really points towards the ruin of the man's faith which is his greatest spiritual wealth. It has also been

interpreted to mean that, when a building has been completed and is fit for habitation, it should not be used for sinfull/purposes and for acts of disobedience to Allah which will ultimately cause its ruin.

HADITH NO. 52

عَنْ عَائِشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ وَمَالُ مَنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ

TRANSLATION

It is narrated by Aisha (رضی اللہ عنہا) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "This world is an abode for one who has no (lasting) abode (in the Hereafter). The worldly wealth is accumulated by one who has no wisdom."

EXPLANATION

This Hadith has a pychological import. This worldly life should not be judged and believed to be really a place for taking a permanent abode. This world with all its riches, pleasures and glory is shorth and it does not behove a wise man to treat it as a lasting abode. To be satisfied with this worldly life is the root of all paychological ills which will lead to restlessness hen and punishment in the Hereafter.

HADITH NO. 53

وَعَنْ حُذَيْفَةَ رضقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ

في خطبته الخمر جماع الإثم والنساء حبائل الشيطن
وحب الدنيا رأس كل خطيئة قال وسمعته يقول أخروا
النساء حيث أخرهن الله . رواه رزين وروى
البيهقي منه في شعب الإيمان عن الحسن مرسلا
حب الدنيا رأس كل خطيئة -

TRANSLATION

It is narrated by Hozaifah (رضي الله عنه) who stated that he heard the Apostle of Allah (صلى الله عليه وسلم) saying in one of his speaches; "Wine is a combination of evils and women are the snare of Satan and love of worldly life is the root cause of all evils". And he also heard the Apostle of Allah (صلى الله عليه وسلم) saying "Put your women in the rear as Allah has put them in the rear (of men who firm the front ranks)." (Bi Haqqi)

EXPLANATION

The above Hadith is self-explanatory. The love of worldly life makes a man blind of all superior spiritual demands of his self which ultimately results in his getting astray. If the love of worldly pomp and comforts is shut off, spiritual vistas open before the mind of a man and he leads a well-guide life.

In so far as the treatment of women is conceved, there is nothing aggressive or unnatural in the tradition. It is an inevitable assignment of the male sex that they must lead in all important affairs of life. By her very naturs·and biological constitution, a woman is interded by nature to follow and to play the secondary role in life, however,

important that role be for the overall human welfare.

HADITH NO. 54

وَعَنْ جَابِرٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلٰى أُمَّتِي الْهَوٰى وَطُوْلُ الْأَمَلِ
فَأَمَّا الْهَوٰى فَيَصُدُّ عَنِ الْحَقِّ وَأَمَّا طُوْلُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ
وَهٰذِهِ الدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ وَهٰذِهِ الْآخِرَةُ مُرْتَحِلَةٌ
قَادِمَةٌ وَلِكُلِّ وَاحِدَةٍ مِّنْهُمَا بَنُوْنَ فَإِنِ اسْتَطَعْتُمْ أَنْ لَّا تَكُوْنُوْا
مِنْ بَنِي الدُّنْيَا فَافْعَلُوْا فَإِنَّكُمُ الْيَوْمَ فِي دَارِ الْعَمَلِ وَلَا حِسَابَ
وَأَنْتُمْ غَدًا فِي دَارِ الْآخِرَةِ وَلَا عَمَلَ رَوَاهُ الْبَيْهَقِيُّ
فِي شُعَبِ الْإِيْمَانِ۔

TRANSLATION

It is narrated by Jabir (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "What I fear most about my followers is the carnel desires forbidding the acceptance of the right (course) and the long expectations which make (a man) forgetful of the Hereafter. This world is (bound) to depart and go away (from existance) and the Hereafter is coming up and forwarding (towards us). for each one of these two (this world and the the Hereafter), there are sons (who desire and love either of the two like a mother). If you can help, do not become the son of this world because today you are in the abode of deeds where there is no immediate rendering of account. And tomarrow, you will be in the abode of Hereafter, where there are no deeds (liable to account). (Bi Haqqi)

EXPLANATION

It is narrated elsewhere: Take your own account before you are put to render the compulsory account of your deeds. To avoid forgetfulness of the Hereafter, the following routines may be usefully followed:

(i) Never miss to recite the Holy Quran daily. (ii) Remember that you have to die one day and to face the grave and render account of your deeds. (iii) Try to acquire the company of God-feeing and spiritual persons as often as possible. Keep the company of the truthful i.e., those who fear God and strive hard to win His pleasure by good deeds.

HADITH NO. 55

وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً وَّارْتَحَلَتِ الْاٰخِرَةُ مُقْبِلَةً وَّلِكُلِّ وَاحِدَةٍ مِّنْهُمَا بَنُوْنَ فَكُوْنُوْا مِنْ اَبْنَاءِ الْاٰخِرَةِ وَلَا تَكُوْنُوْا مِنْ اَبْنَاءِ الدُّنْيَا فَاِنَّ الْيَوْمَ عَمَلٌ وَّلَا حِسَابَ وَغَدًا حِسَابٌ وَّلَا عَمَلَ رَوَاهُ الْبُخَارِيُّ فِيْ تَرْجَمَةِ بَابٍ۔

TRANSLATION

It is narrated by Ali (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "With its back towards us, this world is on its march (towards its destined end) and the Hereafter, with its face towards us, is also on the march towards us. For both of those two, there are childrens. So it is meet and proper that you become the children or sons of the Hereafter and not the sons of this world because today (in this world) there is action but no account and tomarrow

(in the Hereafter, there is going to be the account taking and explanation but there will not be any (accountable) actions. (Imam Bokhari)

EXPLANATION

The implication of the advice: "Be sons of the Hereafter and do not be the sone of this world" is that we may not indulge in actions which may result in the worldly gain but in the Hereafter which may be a source of great loss. In a verse of the Holy Quran, it is stated:

"And who is more misguided than one who (blindly) follows his carnel desires without guidance from Allah". This verse indicates that total renunciation of this worldly life and its pleasurs is not the purpose of Divine injunctions. Guidance lies in following the balanced way of life taught by God which consists in enjoyment of lawful pleasures of life to a reasonable degree but not to indulge in worldly pleasures to an extent which may result in forgetfulness of Allah and the life in the Hereafter. If lawful wealth is acauired for spending in the cause of Allah, the advancement of Islam and for the amelioration of suffering humanity, there is nothing harmful in such wealth. A sayings of the Holy Prophet (صلى الله عليه وسلم) bears tistimoney to this:

i.e., wealth is not harmful for a person who fears Allah, the Great and Exalted.

HADITH NO. 56

وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ —
مَا طَلَعَتِ الشَّمْسُ إِلَّا وَبِجَنْبَتَيْهَا مَلَكَانِ يُنَادِيَانِ يُسْمِعَانِ الْخَلَائِقَ —

غَيْرَ الثَّقَلَيْنِ يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ مَا قَلَّ وَكَفَى خَيْرٌ
مِمَّا كَثُرَ وَأَلْهَى رَوَاهُمَا أَبُو نُعَيْمٍ فِي الْحِلْيَةِ۔

TRANSLATION

It is narrated by Abu Dardaa (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Whenever the Sun arises, there are two angels on its extremities who loudly call to the hearing of all the creatures except the Jinnies and the human beings: 'O ye people! Return to Your Lord and know ye well that a little wealth which suffices the human needs is better than the abundance of wealth which drives to forgetfulness (of Allah) and to sin and disobedience."

EXPLANATION

The Jinnies and human beings are not made to hear the call of the angels so that they are rewarded for faith in the unseen (and the unheard).

HADITH NO. 57

وَعَنْ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا
فَقَالَ فِي خُطْبَتِهِ أَلَا إِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهُ الْبَرُّ وَ
الْفَاجِرُ أَلَا وَإِنَّ الْآخِرَةَ أَجَلٌ صَادِقٌ وَيَقْضِي فِيهَا مَلِكٌ قَادِرٌ
أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَذَافِيرِهِ فِي الْجَنَّةِ أَلَا وَإِنَّ الشَّرَّ كُلَّهُ
بِحَذَافِيرِهِ فِي النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ اللّٰهِ عَلَى حَذَرٍ
وَاعْلَمُوا أَنَّكُمْ مَعْرُوضُونَ عَلَى أَعْمَالِكُمْ فَمَنْ يَعْمَلْ مِثْقَالَ
ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ
(رَوَاهُ الشَّافِعِيُّ)

TRANSLATION

It is narrated by Amr (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) gave a sermon one day in which he said: "Beware! This world is a ready profit which is utilised equally by the virtuous and the disobedient. Hear! The Hereafter is a fixed moment which is to come truly and the Mighty Lord will dispense justice therein. Listen! All the goodness in its variety of possible forms is to be found in the Paradise and all the evil in its variety of possible menifestations is to be found in the Hell. Beware! Keep, parforming (good) deeds with the fear of Allah (in your minds) and remember that you will be presented before you Lord along with (all) your deeds. So, whosoever, has performed an iota of goodness, he will see it, and whosoever has has performed an iota of evil, he will see it (and the rewards will follow acco-ding to deeds). (Shafaee)

EXPLANATION

This Hadith is aimed at inspiring the followers of Islam to become serious in the performance of their day to day actions so that they are able to avoid bad deeds and take pains to perform good deeds.

HADITH NO. 58

وَعَنْ مَالِكٍ اَنَّ لُقْمٰنَ قَالَ لِابْنِهٖ يَا بُنَيَّ اِنَّ النَّاسَ قَدْ تَطَاوَلَ
عَلَيْهِمْ مَا يُوْعَدُوْنَ وَهُمْ اِلَى الْاٰخِرَةِ سِرَاعًا يَذْهَبُوْنَ وَاِنَّكَ
قَدِ اسْتَدْبَرْتَ الدُّنْيَا مُنْذُ كُنْتَ وَاسْتَقْبَلْتَ الْاٰخِرَةَ وَاِنَّ دَارًا
تَسِيْرُ اِلَيْهَا اَقْرَبُ اِلَيْكَ مِنْ دَارٍ تَخْرُجُ مِنْهَا رَوَاهُ رَزِيْنٌ -

TRANSLATION

It is narrated by Malik (رضی اللہ عنہ) that Aesop (علیہ السلام) (Luqmàn) said to his son: "O my son quite a long time has passed since the people (human race) were promised about resurrsection of the dead and people are travelling fast towards the Doomsday. And you, O may son, are leaving this worldly life behind you ever since your birth and are looking forward to the life in the Hereafter which is in front of you and the abode to which you are destined to go is getting nearer than the abode from which you started your journey. (i.e., this worldly abode).

EXPLANATION

Every human being, like the son of Aesop, is getting closer to the life in the Hereafter with the passage of every moment whereas he is getting farther from this worldly life. There is no occoasion for loving this wroldly life or for treating this world as a permanent sojourn.

HADITH NO. 59

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اَيُّ النَّاسِ اَفْضَلُ قَالَ كُلُّ مَخْمُوْمِ الْقَلْبِ صَدُوْقِ اللِّسَانِ قَالُوْا صَدُوْقُ
اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُوْمُ الْقَلْبِ قَالَ هُوَ النَّقِيُّ وَالتَّقِيُّ لَا اِثْمَ عَلَيْهِ وَلَا بَغْيَ
وَلَا غِلَّ وَلَا حَسَدَ۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

TRANSLATION

It is narrated by Abdullah, son of Amr (رضی اللہ عنہ) that

the Apostle of Allah (صلى الله عليه وسلم) was asked: "who are the best of people?" He replied: "Every such man whose heart is free from hatred (Makhmoom-ul-Qalb) and who is truthful in speach." The people asked: "We understand 'Sadooq-ul-lisan' (truthful in speach) but what is 'Makhmoom-ul-Qalb'? "He replied: 'Makhmoom-ul-Qalb' is one who is chaste and innocent and God-fearing; no sin is attributed to him nor any act of oppression or injustice; nor is he a transgressor of the limits laid down by Allah nor does he entertain in his heart any grude or renconr or jealousy". (Bi Haqqi)

EXPLANATION

The world 'Makhmoom-ul-Qalb' - i.e., a person whose heart is free from hatred, is another version of what the Holy Quran calls "Qalb-e-Saleem" i.e., a self-compoused heart which is ever at peace. The quality of the heart which has been emphasised in this Hadith has become a rare thing in the human beings in our materialistic age. However, Muslim saints in every age have been trying to purefy the hearts of their pupils, disciples and followers by imparting useful knowledge based on the Holy Quran and the Hadith and also by certain exercises of spiritual nature.

HADITH NO. 60

وَعَنْهُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْبَعٌ اِذَا كُنَّ
فِيْكَ فَلَا عَلَيْكَ مَا فَاتَكَ الدُّنْيَا حِفْظُ اَمَانَةٍ وَّصِدْقُ حَدِيْثٍ وَّحُسْنُ
خَلِيْقَةٍ وَّعِفَّةٌ فِىْ طُعْمَةٍ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ۔

TRANSLATION

It is narrated by Abdullah, son of Amr (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "If the (following) four virtues are found in you, the loss of worldly prosperity will have no adverse effect on you. The four virtues are:-

(i) You should guard the things entrusted to your care;

(ii) You should speak out truth and only truth;

(iii) You should be sweet in demeanour;

(iv) You should be chaste in your food i.e., avoid all unlawful things. (Bi Haqqi)

EXPLANATION

. If the loss of eny worldly profit, gain or advantage becomes instrumental in the creation of the above-mentioned qualities, in your character, you should rejoice at your good fortune. It is better to suffer worldly losses than to gain the worldly gains at the cost of forgetfulness of Allah.

HADITH NO. 61

وَعَنْ مَالِكٍ قَالَ بَلَغَنِيْ أَنَّهُ قِيْلَ لِلُقْمٰنَ الْحَكِيْمِ مَا بَلَغَ
بِكَ مَا نَرٰى يَعْنِي الْفَضْلَ قَالَ صِدْقُ الْحَدِيْثِ وَأَدَاءُ الْأَمَانَةِ
وَتَرْكُ مَا لَا يَعْنِيْنِيْ۔ رَوَاهُ فِي الْمُوَطَّا

TRANSLATION

It is narrated by Imam Malik in his famous book of Hadith called "Al-Moatta" that Aesop (عليه السلام) (Luqman), the wise sage was asked; "what has raised you to the Exalted status at which we see you?" He replied: "It is due to truth in speech, safe return of things entrusted to me and giving up indulgence in things which an not necessary." (Al-Moatta)

EXPLANATION

Aesop or Luqman (عليه السلام) is stated to be a nephew of Prophet Job (عليه السلام) Religious scholars are divided in opinion on the point as to whether Aesop was or was not an apostle. The correct position is that he was a sage and a saint. It is also narrated that he attended the company of and served one thousand prophets of his time. Abdullah, son of Abbas has stated that he was not a prophet, nor was he a king. He was, in the early period of his life, a black slave who used to rear cattle. Allah, the Exalted chose him and bestowed wisdom on him and mentioned him in a chapter of His Book, the Holy Quran which goes by his name i.e., Surah-e-Luqman.

HADITH NO. 62

وعن ابي هريرة قال قال رسول الله صلى الله عليه وسلم تجيء
الاعمال فتجيء الصلوة فتقول يا رب انا الصلوة فيقول انك على
خير فتجيء الصدقة فتقول يا رب انا الصدقة فيقول انك على خير

ثُمَّ يَجِيْءُ الْقِيَامُ فَيَقُوْلُ يَا رَبِّ أَنَا الْقِيَامُ فَيَقُوْلُ إِنَّكَ عَلٰى خَيْرٍ ثُمَّ
يَجِيْءُ الْأَعْمَالُ عَلٰى ذٰلِكَ يَقُوْلُ اللّٰهُ تَعَالٰى إِنَّكَ عَلٰى خَيْرٍ ثُمَّ يَجِيْءُ
الْإِسْلَامُ فَيَقُوْلُ يَا رَبِّ أَنْتَ السَّلَامُ وَأَنَا الْإِسْلَامُ فَيَقُوْلُ اللّٰهُ
تَعَالٰى إِنَّكَ عَلٰى خَيْرٍ بِكَ الْيَوْمَ آخُذُ وَبِكَ أُعْطِيْ قَالَ اللّٰهُ تَعَالٰى
فِيْ كِتَابِهٖ وَمَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ
فِي الْآخِرَةِ مِنَ الْخٰسِرِيْنَ ۝

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "(On the Day of Judgment) human deeds will come forward (in the presence of Allah). The first to come up will be "Prayers" which will speak out: "O my Lord! I am prayers." Allah the Great will say: "You are on goodness." Then charity will come up and say: "O my Lord! I am Charity". Allah, the Exalted will say: "You are on goodness". Then fasting will come up and say: "O my Lord! I am fasting". Allah, the Exalted, will say: "You are on goodness". Then Islam will come forward and say: "O my Lord! you are Salam and I am Islam". Allah, the Exalted will say: "You are on goodness. Today I am going to punish because of (your rejection) and going to reward because of (your acceptance). Allah, the Exalted has stated in His Book, the Holy Quran:

وَمَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ
مِنَ الْخٰسِرِيْنَ ۝

"whosoever seeks a religion other than Islam, it will not be accepted and, in the Hereafter, he will suffer along with sufferers".

EXPLANATION

The presence of deeds in the august presence of Allah, the Almighty, will be a person fied presence - each human deed will assume a suitable figure.

HADITH NO. 63

وَعَنْ اَبِي اَيُّوْبَ الْاَنْصَارِيِّ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ عِظْنِيْ وَاَوْجِزْ فَقَالَ اِذَا قُمْتَ فِيْ صَلٰوتِكَ فَصَلِّ صَلٰوةَ
مُوَدِّعٍ وَّلَا تَكَلَّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ غَدًا وَّاَجْمِعِ الْاِيَاسَ مِمَّا فِيْ اَيْدِى
النَّاسِ۔

TRANSLATION

It is narrated by Abu Ayyub Ansari (رضی اللہ عنہ) that a man came to the Apostle of Allah (صلی اللہ علیہ وسلم) and said: "Give me good counsel but be brief". The Prophet (صلی اللہ علیہ وسلم) said: "When you get up to offer prayers, pray as if you are going to depart from this world; do not speak any thing for which you may be sorry on the Day of Judgment and which you may have to explain; and adopt complete in difference to what is in the hands of other people.

EXPLANATION

If every prayer is offered with the spirit and devotion as if were the last prayer, all our prayers would become full of life and worthy of magnificent reward. No words should be uttered thoughtlessly because every utterance of man will be weighed like all other human acts. To attain real peace of mind, it is indeed a very practical formala not to think of what in in the possession of others.

HADITH NO. 64

وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهُ رَسُولُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ خَرَجَ مَعَهُ رَسُولُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوصِيهِ وَمُعَاذٌ رَاكِبٌ وَرَسُولُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْشِي تَحْتَ رَاحِلَتِهِ فَلَمَّا فَرَغَ قَالَ يَا
مُعَاذُ إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هٰذَا وَلَعَلَّكَ أَنْ
تَمُرَّ بِمَسْجِدِي هٰذَا وَقَبْرِي فَبَكَى مُعَاذٌ جَشَعًا لِفِرَاقِ رَسُولِ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ الْتَفَتَ فَأَقْبَلَ بِوَجْهِهِ
نَحْوَ الْمَدِينَةِ فَقَالَ إِنَّ أَوْلَى النَّاسِ بِي الْمُتَّقُونَ مَنْ كَانُوا
رَوَى الْأَحَادِيثَ الْأَرْبَعَةَ أَحْمَدُ۔

TRANSLATION

It is narrated by Moaaz, son of Jabal (رضي الله عنه) that, when the Apostle of Allah (صلى الله عليه وسلم) despatched him to Yemen, he himself came out with him, advising him, in such a condition that, while Moaaz was riding, the Apostle of Allah (صلى الله عليه وسلم) was walking on foot by his side. when he (صلى الله عليه وسلم) had completed his counsels, he said: "O Moaaz! May be that you do not meet me after this current year of my life and may be that you pass by this mosque of mine and by my grave." (Hearing this), Moaaz wept with anguish of separation of the Apostle of Allah (صلى الله عليه وسلم). Thereafter the Apostle of Allah (صلى الله عليه وسلم) turned his face towards the city of Madina and said: "The nearest to me among the people are those who

fear Allah, whosoever they may be and wherever they may be". (Ahmad)

EXPLANATION

The above Hadith clearly lays down that piety is the criterion for the nearness to (Allah and His Prophet). Race, colour, country and language are no considerations. The instance of Awais Qarni may well be quoted here. He was a resident of Qarn, a village of Yeman, Yet, due to piety and love of the Holy Prophet (SA), he was nearer to the Holy Prophet (SA) than many Meccans who, despite physical nearness, were spiritually remote from the Holy Prophet of Islam (صلی اللہ علیہ وسلم).

HADITH NO. 65

وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ النُّوْرَ اِذَا دَخَلَ الصَّدْرَ انْفَسَحَ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ هَلْ لِتِلْكَ مِنْ عَلَمٍ يُّعْرَفُ بِهٖ قَالَ نَعَمْ التَّجَافِيْ مِنْ دَارِ الْغُرُوْرِ وَالْاِنَابَةُ اِلٰى دَارِ الْخُلُوْدِ وَالْاِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُوْلِهٖ۔

TRANSLATION

It is narrated by Ibne Masood (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) recited the following verse of the Holy Quran!

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ۔

'whomsoever Allah intends to guide, He opens his mind for (acceptance of) Islam:

(on this) the Apostle of Allah (صلى الله عليه وسلم) said: "when light enters the bosom, it gets expanded and enlarged." He was asked: "O Apostle of Allah! Is there a sign by which (this) expansion of the bosom may be recognised or appreciated?". He (صلى الله عليه وسلم) replied: "Yes. the sign is that the mind becomes disinterested in this worldly life and gets away from the abode of deciptions. It simulteneously leans toward the eternal abade and prepares (spiritually) for the physical death before it overtakes him".

EXPLANATION

The signs of the light of guidance enumerated in the above-quoted Hadith are the following: (I) The deviation of the mind from the pleasures of worldly life. (ii) The inclinations to and love for the life in the Hereafter. (iii) Preparation for the death before its actual arrival.

These signs are the guidlines for every person who works hard to for pious life. The expansion of the bosom due to light of guidance has also been mentioned in another Hadith called hadith-e-Qudsi where Allah Almighty is reported to have said: "Neither the earth nor the heavens are spacious enough to contain Me; however, the heart of a Momin or believer is large enough to contain Mr." The venue of light is the mind but no one can peep into the mind to see presence of divins light into the human heart or mind which can be discened only through the symptoms enumerated in the Hadith above. The scholars of Islamic sciences have stated that one sign

of a truly pious man is that, by looking at his face, you spontaneously remember Allah and the company of such a man deviates the mind from love of worldly life and increases the care for the life in the Hereafter.

HADITH NO. 66

وَعَنْ أَبِيْ هُرَيْرَةَ وَأَبِيْ خَلَّادٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قَالَ إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطٰى زُهْدًا فِي الدُّنْيَا وَقِلَّةَ مَنْطِقٍ
فَاقْتَرِبُوْا مِنْهُ فَإِنَّهُ يُلَقَّى الْحِكْمَةَ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ
الْإِيْمَانِ۔

TRANSLATION

It is narrated both by Abu Horairah (رضی اللہ عنہ) and Abu Khallad (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "when you see a slave of Allah having been bestowed with abstination and austerity in the worldly life and also brevity of speech, you get close to him because he has been given wisdom". (Bai Haqqi)

EXPLANATION

Wisdom in the above Hadith stands for truthfulness of speech and straight - forwardness in deeds, Allah Almighty says:

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ أُوْتِيَ خَيْرًا كَثِيْرًا ۔

"whosoever has been given wisdom, he has been granted great goodness indeed".

To adopt the company of pious people tantamounts to adopting the company of Allah Almighty because the company of such good people makes a man inclined

towards goodness and virtue and be stants preparing for the life in the Hereafter by understanding the life ephemeral character of worldly life and its pleasures.

SPIRITUAL SUPERIORITY OF THE POOR AND THE SOCIAL LIFE OF THE HOLY PROPHET.

CHAPTER - I

HADITH NO.67

عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
رُبَّ اَشْعَثَ اَغْبَرَ مَدْفُوْعٍ بِالْاَبْوَابِ لَوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهٗ

رَوَاهُ مُسْلِمٌ

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Many a person with hair deshevelled and with clothes dust-stained, who is turned away (scornfully) from doors, (has such a high position with Allah that), if he adjures Allah to do or not to do a thing, Allah Almighty will fulfil his oath. (Muslim)

EXPLANATION

There is difference of opinion among the scholars of Islam as to which of the two Muslims is better ------ a poor man who is contented and satisfied with his decreed sustenance or rich man who is grateful to Allah and gives away in charity and in other good causes. Most of the scholars regard a poor and contented man as better becasure the Holy Prophet (صلی اللہ علیہ وسلم) himself preferred

poverty to opulance. Shaikh Abdul Qadir Jeelani decided the issue in a very nobel and wise way. He said, a poor man who is grateful to Almighty Allah for his poverty is better than both because poverty is a gift of God and not a calamity.

HADITH NO. 68

وَعَنْ مُصْعَبِ ابْنِ سَعْدٍ قَالَ رَاٰى سَعْدٌ اَنَّ لَهُ فَضْلًا عَلٰى
مَنْ دُوْنَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تُنْصَرُوْنَ
وَتُرْزَقُوْنَ اِلَّا بِضُعَفَآئِكُمْ رَوَاهُ الْبُخَارِيُّ۔

TRANSLATION

It is narrated by Mos'ab, Son of Sa'ad (رضی اللہ عنہ) that Sa'd (رضی اللہ عنہ) considered himself to be superior to those who were of lesser social status. The Apostle of Allah (صلی اللہ علیہ وسلم) (knowing his mind) said: "You are helped (against infidels) and you are not given sustenence but for the weak amongst you". (Bukhari)

EXPLANATION

The great companion Sa'd (رضی اللہ عنہ) (May God be pleased with) was a man of good many qualities. (True to his human nature) be entertained the idea that his bravery and generosity had benefited the Muslims. The Holy Prophet (صلی اللہ علیہ وسلم) corrected his thinking by emphasising the fact that the so-called have-nots are not inferior to the wealthy. As a matter of fact, Allah bestows His benedictions on the whole nation due to the patience and contenetment of the poor among them.

HADITH NO. 69

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قُمْتُ عَلٰى بَابِ الْجَنَّةِ فَكَانَ عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِيْنُ
وَاَصْحَابُ الْجَدِّ مَحْبُوْسُوْنَ غَيْرَ اَنَّ اَصْحَابَ النَّارِ قَدْ
اُمِرَ بِهِمْ اِلَى النَّارِ وَقُمْتُ عَلٰى بَابِ النَّارِ فَاِذَا عَامَّةُ مَنْ
دَخَلَهَا النِّسَاءُ. مُتَّفَقٌ عَلَيْهِ۔

TRANSLATION

It is narrated by Osamah, son of Zaid (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "I stood at the gate of paradise (in the night of Ascension or in one of his dreams) and (I saw that) the majority of those who entered it comprised of the poor (Muslims) and persons of wealth and prosperity were halted (outside the Paradise gate). However, the selectees for Hell (Infidels) were commanded to be led towards the Hell-fire and I stood by the gate of Hell (where I saw that) the majority of its entrants comprised of women". (Imam Muslim & Imam Bukhari).

EXPLANATION

The abundance of women in the Hell would be owing to their greed and avarice for worldly luxuries and their efforts to prevent their males from good deeds of social welfare, generosity and moral uplift. The poor will enter the paradise long before the rich because the latter

will have to render account of their wealth which might take time according to the volume of wealth.

HADITH NO.70

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَرَّ رَجُلٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٌ مَّا رَأْيُكَ فِيْ هٰذَا فَقَالَ رَجُلٌ مِّنْ اَشْرَافِ النَّاسِ هٰذَا وَاللّٰهِ حَرِيٌّ اِنْ خَطَبَ اَنْ يُّنْكَحَ وَاِنْ شَفَعَ اَنْ يُّشَفَّعَ قَالَ فَسَكَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا رَأْيُكَ فِيْ هٰذَا فَقَالَ يَا رَسُوْلَ اللّٰهِ هٰذَا رَجُلٌ مِّنْ فُقَرَآءِ الْمُسْلِمِيْنَ هٰذَا حَرِيٌّ اِنْ خَطَبَ اَنْ لَّا يُنْكَحَ وَاِنْ شَفَعَ اَنْ لَّا يُشَفَّعَ وَاِنْ قَالَ اَنْ لَّا يُسْمَعَ لِقَوْلِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ مِّنْ مِّلْءِ الْاَرْضِ مِثْلَ هٰذَا مُتَّفَقٌ عَلَيْهِ

TRANSLATION

It is narrated by Sah'l, son of Sa'd (رضی اللہ عنہ) that a man passed by the Apostle of Allah (صلی اللہ علیہ وسلم) who asked another man sitting by his side: "what is your opinion about this (passer by)?" He said: "He is from among the dignified people. If he were to ask a woman in marriage, his request would be granted; if he were to make recommendation to any authority, his recommendation would be considered". On hearing this, the Apostle of Allah (peace be on hom) kept quiet. Then another man passed by and the Apostle of Allah (صلی اللہ علیہ وسلم) enquired the opinion of his companion about him. He said "O Apostle of Allah (صلی اللہ علیہ وسلم)! He is a Muslim (and has no position).

If he were to ask the hand of a woman in marraige, his request will not be accepted and, if he were to make recommendation it would not be considered. (So much so that), if he said any thing, his words would find no response". The Apostle of Allah (صلی اللہ علیہ وسلم) said: "This (humble and poor) man is better than the whole lot filling this earth of the kind of (dignified) men praised by you". (Agreed)

EXPLANATION

The comparison was drawn between a rich and a poor man, both of whom were Muslims. The spiritual status of the poor Muslim was emphatically stated to be superior to the whole lot of rich Muslims because the poor man readily obeys the injunctions of Allah and stand by truth under all circumstances.

HADITH NO. 71

وَعَنْ عَائِشَةَ قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّفَقٌ عَلَيْهِ -

TRANSLATION

It is narrated by Aisha (رضی اللہ عنہا) that the family of Muhammad (صلی اللہ علیہ وسلم) did never have the fill of their stomacks (even) with meal of barley bread till the Holy Prophet (صلی اللہ علیہ وسلم) left this world. (Agreed).

EXPLANATION

This attitude of the Holy Prophet (صلی اللہ علیہ وسلم) in a basic physical need was purely voluntery. This was to demonstrate to the followers of Islam that the needs of the destitutes and needy should be always prefered by the prosperous Muslims to their personal needs. It was further to be asserted that the poor Muslims had greater spiritual status in the eyes of Allah than the rich Muslims in spite of their benevolance and generosity. It was the practical demonstration of the great importance that carnal desires should be kept at the bare minimum level for assured spiritual evolution. In the conturies which followed the early golden period of Islam, Muslim saints meteculously followed this habit of their great leader and Prophet (صلی اللہ علیہ وسلم). The mystic literature of Islam is full of emphasis on hunger as a great spiritual exercise. Maulana Jalalddin Rumi says:

But for hunger, there would be a multitude of physical ailments. The trouble due to hunger is more chaste and pure than other physical troubles (rising from over-eating).

HADITH NO. 72

وَعَنْ عُمَرَ قَالَ دَخَلْتُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا هُوَ مُضْطَجِعٌ عَلٰى رِمَالِ حَصِيْرٍ لَيْسَ بَيْنَهٗ وَبَيْنَهٗ فِرَاشٌ قَدْ اَثَّرَ الرِّمَالُ بِجَنْبِهٖ مُتَّكِئًا عَلٰى وِسَادَةٍ مِّنْ اَدَمٍ حَشْوُهَا لِيْفٌ قُلْتُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ادْعُ اللّٰهَ فَلْيُوَسِّعْ عَلٰى اُمَّتِكَ فَاِنَّ فَارِسَ وَالرُّوْمَ قَدْ وُسِّعَ عَلَيْهِمْ وَهُمْ لَا يَعْبُدُوْنَ اللّٰهَ قَالَ اَوَفِيْ هٰذَا اَنْتَ يَا ابْنَ الْخَطَّابِ اُولٰٓئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِيْ رِوَايَةٍ اَمَا تَرْضٰى اَنْ تَكُوْنَ لَهُمُ الدُّنْيَا وَلَنَا الْاٰخِرَةُ مُتَّفَقٌ عَلَيْهِ.

TRANSLATION

It is narrated by Umar (رضی اللہ عنہ) that be entered upon the Apostle of Allah (صلی اللہ علیہ وسلم) when he was lying on a mat woven from palm-leaves and there was no bed sheet between him and the mat. The impressions made by the palm-leaves were visible on his sacred body. He was reclining on a pillow made of leather in which palm-fibre was filled. I (Umar) said: "O Apostle of Allah (صلی اللہ علیہ وسلم) pray to Allah to grant prosperity to your followers because the people of Persia and Rome are prosperous despite the fact that they do not worship Allah". He (صلی اللہ علیہ وسلم) said: "O son of Khattab! Are you entertaining such (worldly) ideas? They (the persions and the Romans) are a people whose destined shares of good things have been hastily bestowed on them in this world".

In another version, it is stated: "Are you not satisfied that the (shortlived) worldly life is for them and the (eternal) life in the Hereafter is for us (Agreed)".

EXPLANATION

Some scholars of Hadith have expressed the view that Umar (رضی اللہ عنہ) intended prosperous life for the Holy Prophet (صلی اللہ علیہ وسلم) but did not bluntly say so and a request for prayer in favour of the prosperity of the entire Muslim nation made. The author of Mazahri-e-Haq is of the opinion that, Umar (رضی اللہ عنہ) feared that a large majority of the Muslim nation may not be able to stand cheerfully the rigorous of a life of poverty and deprivation. Hence he made the request for the prosperity of Muslims.

HADITH NO.73

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ
وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ اُنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ
وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Whenever any one among you happens to see a person who has superiority in wealth as well as in body, he should (atonce) look to a person who is inferior to him (This Hadith has been picked up both Imam Bokhari and Imam Muslim). In another version quoted by Imam Muslim alone, it is stated: "You may look to a person who is superior to you so that the blessings and benedictions of Allah on you do not appear to be insignificant in your estimation. (Muslim)

EXPLANATION

Whenever a person comes to sight who is more wealthy, more beautiful and better dressed, one should hasten to see (or think of) another person who may be inferior in these aspects. This comparison will create a sense of gratitude to Allah for the blessings which He has bestowed on the person. The safest attitude is that, in worldly metters one should always look to those who are inferior in worldly position. But, in matters of faith and spiritual blessings and knowledge or good deeds, one should always try to see those who are superior in these

things so that a spirit of emulation is quickened in the heart. All physical troubles should be patiently and cheerfully born for the sheer joy that Allah has bestowed the great gift of "Imam" or faith and saved the heart from infidelity and apostasy.

CHAPTER-59-II

HADITH NO. 74

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يَدْخُلُ الْفُقَرَآءُ الْجَنَّةَ قَبْلَ الْاَغْنِيَاءِ بِخَمْسِ مِائَةِ
عَامٍ نِصْفُ يَوْمٍ رَوَاهُ التِّرْمِذِيُّ

TRANSLATION

It is narrated by Abu Horairah (رضي الله عنه) that the Apostle of Allah (صلى الله عليه وسلم) said: "The poor (Muslims) will enter the paradise five hundred years before the wealthy (Muslims) which (period) would be equal to half the day of Judgment." (Tirmizi)

EXPLANATION

The day of Judgment, according to the measurement of time prevailant in this world, will be equal to one thousand years. But this abnormal length will appear like one hour for the poor and virtuous people.

HADITH NO.75

وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُمَّ اَحْيِنِيْ ؟
مِسْكِيْنًا وَّ اَمِتْنِيْ مِسْكِيْنًا وَّاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسٰكِيْنِ فَقَالَتْ عَائِشَةُ
لِمَ يَارَسُوْلَ اللّٰهِ قَالَ اِنَّهُمْ يَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِيَآءِهِمْ بِاَرْبَعِيْنَ
خَرِيْفًا يَا عَآئِشَةُ لَا تَرُدِّى الْمِسْكِيْنَ وَلَوْ بِشِقِّ تَمْرَةٍ يَا عَآئِشَةُ اَحِبِّيْ
الْمَسَاكِيْنَ وَقَرِّبِيْهِمْ فَاِنَّ اللّٰهَ يُقَرِّبُكِ يَوْمَ الْقِيٰمَةِ رَوَاهُ التِّرْمِذِيُّ
وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ سَعِيْدٍ
اِلٰى قَوْلِهٖ زُمْرَةِ الْمَسٰكِيْنِ -

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) prayed thus: "O Allah! keep me alive like a poor man, make me die as a poor man and revive me as one among the poor." Hzarat Aisha (رضی اللہ عنہا) enquired: "why (such a prayer)? O Apostle of Allah (صلی اللہ علیہ وسلم) ?" He replied: "This is because they (the poor) will enter the paradise forty years before the wealthy (Muslims). O Aisha! do not turn away a poor man from your door even if you a piece of date to give. O Aisha! Love the poor and get them closer to you (so that) Allah Almighty will keep you close to Himself." (Ibn Majah)

EXPLANATION

The Arabic word appearing in this Hadith is "Miskeen" which has been translated as "the poor" This word is a derivative of "Maskanat" which literally stands for humility. This is derivative of "Sokoon" or "Skinah" which literally means peace and dignity and to stand by the decree of Allah. The Muslim nation has been taught to recognise the worthiness and the spiritual status of the poor Muslims. The prayer of the Holy Prophet (صلی اللہ علیہ وسلم) sought to rule out opulance and abundance which often result in arrogance and disobedience of Allah and sought to ensure sufficience of the basic necessities of life which result in a living sense of gratefulness to Allah.

HADITH NO. 76

وَعَنْ اَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
اَبْغُوْنِيْ فِيْ ضُعَفَائِكُمْ فَاِنَّمَا تُرْزَقُوْنَ اَوْ تُنْصَرُوْنَ بِضُعَفَائِكُمْ
رَوَاهُ اَبُوْدَاوُدَ

TRANSLATION

It is narrated by Abu Dardaa (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "You should seek my pleasure in (the pleasure of) your weaklings (and oppressed) because the help and sustance from Allah comes to you due to your weak and oppressed sections. (Abu Dawood)

EXPLANATION

The pleasure of the weak can be obtained by showing respect to them and by defending their social rights. The succeur and the sustenance of Allah comes to the nation for the sake of the week and the oppressed because among these section of the Muslims society saints of great status are to be found who live obscure life. If any one gives trouble to these chosen souls, he is declaring war upon Allah as it is stated in a Hadith-e-Qudsi: whosoever is enimical towards My friend, he has taken precedence in declaring war on Me."

HADITH NO. 77

وَعَنْ اُمَيَّةَ بْنِ خَالِدِ بْنِ عَبْدِ اللّٰهِ بْنِ اَسِيْدٍ عَنِ النَّبِيِّ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَسْتَفْتِحُ بِصَعَالِيْكِ
الْمُهَاجِرِيْنَ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ -

TRANSLATION

It is narrated by Omayya (رضی اللہ عنہ), son of Khalid, son of Abdullah, son of Aseed that the Holy Prophet (صلی اللہ علیہ وسلم) used to seek victory over the infidels through mention of the poor migrants, in his prayer to Allah.

EXPLANATION

The Arabic word "Sa'aaleek" used in the above Hadith is the plural of "Su'look" which stands for a tiny sparrow, which has figuratively been applied to the very humble and poor Muslims who migrated from Mecca to Medina with the Holy Prophet (صلی اللہ علیہ وسلم). Help of Allah was invoked with reference to these people because Allah loved them for the steadfastness of their faith and the sacrifices they had made in the cause of Islam.

HADITH NO. 78

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
لَا تَغْبِطَنَّ فَاجِرًا بِنِعْمَةٍ فَاِنَّكَ لَا تَدْرِيْ مَا هُوَ لَاقٍ بَعْدَ مَوْتِهٖ
اِنَّ لَهٗ عِنْدَ اللّٰهِ قَاتِلًا لَا يَمُوْتُ يَعْنِي النَّارَ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ -

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the

Apostle of Allah (صلى الله عليه وسلم) said: "Do not envy the blessings and the prosperity of a sinful person because you do not know what treatment is hr going to be accorded after his death. Allah has (earmarked) for him a murderer who will (never) die and that is the Hell fire".

EXPLANATION

We, the Muslims of the modern age are so short-sighted and so much stooped in the worldly pleasures that we often cast greedy looks on the luxuries of life being enjoyed by a corrupt and immoral man without ever imagining the torture and punishment which are in store for him immediately after his physical death in this world. A sinful and disobedient man, whatever his worldly assets, has no peace of mind and that is the beginning of his punishment.

HADITH NO. 79

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَسَنَتُهُ وَإِذَا فَارَقَ الدُّنْيَا فَارَقَ
السِّجْنَ وَالسَّنَةَ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ -

TRANSLATION

It is narrated by Abdullah (رضي الله عنه), son of Amr that the Apostle of Allah (صلى الله عليه وسلم) said: "This world is a prison house for a faithful Muslim and a period of farmine.

EXPLANATION

Famine and prison are indicative of conditions which make the temporal life difficult. This Hadith has pointed to the trials which a true and faithful Muslim may anticipate during his worldly life. Hard work, non-sufficiency of the means of subsistance and physical or social unpleasantness are some of the conditions which a true Muslim has to face at times during this worldly life. All that he is required to do is that he should face every situation cheerfully and with patience.

HADITH NO. 80

وَعَنْ قَتَادَةَ بْنِ النُّعْمَانِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قَالَ إِذَا اَحَبَّ اللّٰهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ اَحَدُكُمْ يَحْمِيْ
سَقِيْمَهُ الْمَاءَ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Qatadah (رضی اللہ عنہ), son of Noman that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "When Allah Almighty loves a man, He saves him from (luxuries, and pleasures of) the world just as you o guard a sick man from (use of) water as water makes his condition worse".

EXPLANATION

In some diseases like dropsy and epilepsy, the patient has to be guarded against careless use of water. Similarly, Allah guards His beloved servant against improper use of worldly pleasures lest the men loses his Exalteu place in the Hereafter. Since actions are the real determining factor, bad deeds are sure to bring about a deterioration in

the spiritual status of man resulting in his fall. After his death, a higher position is earmarked for him in Paradise. Hence Allah Almighty guards him against any occasion for bad deeds.

HADITH NO. 81

وَعَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قَالَ اثْنَتَانِ يَكْرَهُهُمَا ابْنُ اٰدَمَ يَكْرَهُ الْمَوْتَ وَالْمَوْتُ خَيْرٌ
لِلْمُؤْمِنِ مِنَ الْفِتْنَةِ وَيَكْرَهُ قِلَّةَ الْمَالِ وَقِلَّةُ الْمَالِ اَقَلُّ
لِلْحِسَابِ رَوَاهُ اَحْمَدُ۔

TRANSLATION

It is narrated by Mahmood (رضی اللہ عنہ), son of Labeed that the Holy Prophet (صلی اللہ علیہ وسلم) said: "There are two things which the son of Adam (man) dislikes. he dislikes death but death is better for a believer than (his implication in) sin or trial. He dislikes paucity of wealth although paucity of wealth also means paucity of account.

EXPLANATION

In worldly life even a believer and a pious man is faced with chances where his landing into polytheism, sin and apostasy is rendered possible. Only the Divine mercy can save a faithful Muslim from such pitfalls. Death is therefore, a good thing if it comes without man's asking for it because all is well that ends well. If worldly troubles and tribulations overtake a man. he should face them cheerfully and should not ask for speedy death. Similarly if the decree of fate brings paucity of wealth to the share of a true believer in Islam, he should rejoice over his lot because, on the Day of Judgment, he will

render an easy account which will quickly qualify him for entry into the paradise.

HADITH NO. 82

وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ اُخِفْتُ فِي اللّٰهِ وَمَا يُخَافُ
اَحَدٌ وَّلَقَدْ اُوْذِيْتُ فِي اللّٰهِ وَمَا يُؤْذٰى اَحَدٌ وَّلَقَدْ اَتَتْ عَلَيَّ ثَلٰثُوْنَ مِنْ بَيْنِ
لَيْلَةٍ وَّيَوْمٍ وَّمَالِيْ وَلِبِلَالٍ طَعَامٌ يَّاكُلُهٗ ذُوْكَبِدٍ اِلَّا شَيْءٌ يُّوَارِيْهِ اِبْطُ بِلَالٍ
رَوَاهُ التِّرْمِذِيُّ وَقَالَ مَعْنٰى هٰذَا الْحَدِيْثِ حِيْنَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ هَارِبًا مِّنْ مَّكَّةَ وَمَعَهٗ بِلَالٌ اِنَّمَا كَانَ مَعَ بِلَالٍ مِّنَ الطَّعَامِ مَا يَحْمِلُ تَحْتَ اِبْطِهٖ.

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "I have been made to fear Allah and no body has been made to fear so much. I have been troubled, for the sake of Allah and no body has been so much troubled. And thirty days and thirty nights have passed over me when there was no food for me and for Bilal in a quantity which is the normal requirement of any man except a little which Bilal kept hidden under his armpit". Imam Trimizi explained that the incident relates to the flight from Mecca when Bilal was accompanying the Holy Prophet (صلی اللہ علیہ وسلم) and all the food that the sacred couple had was a small quantity which Bilal carried under his arm-pit.

EXPLANATION

The above incident does not appear to relate to the year of migration from Mecca because Bilal did not

accompany the Holy Prophet (صلی اللہ علیہ وسلم) in the memorable journey. The incident quoted in the above Hadith apparently relates to "Aam-ul-Huzn" or "The year of Grief" when two great supporters of the Holy Prophet (صلی اللہ علیہ وسلم), namely Abu Talib, his most kind uncle and Hazrat Khadija, his first wife, passed away. This was a year of most trying circumstances when the infidels of Meccah exceeded all bounds in their infliction of torture on the Holy Prophet (صلی اللہ علیہ وسلم) who left Mecca for Taa'if where he preached for one month under very unfavourable circumstances. The infidels mocked at and beat the Holy Prophet (صلی اللہ علیہ وسلم) with stones so that the message came from the Almight Allah, that, if the Holy Prophet (SA) wished the infidles could be punished by Allah by squeezing these people between two muntains of Taa'if. But the Holy Prophet (pace be on him) did not choose to be vindictive. He rather pleeded with his Lord that, if not these people, the progeny of these people might embrace Islam.

HADITH NO.83

وَعَنْ أَبِي طَلْحَةَ قَالَ شَكَوْنَا إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجُوْعَ فَرَفَعْنَا عَنْ بُطُوْنِنَا عَنْ حَجَرٍ فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَطْنِهٖ عَنْ حَجَرَيْنِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ ۔

TRANSLATION

It is narrated by Abu Talhah (رضی اللہ عنہ) who said: We compalined to the Apostle of Allah (صلی اللہ علیہ وسلم) of severe

hunger and (in proof thereof), we uncovered our stomachs to show him how each one of us was fastening a stone. The Apostle of Allah (صلی اللہ علیہ وسلم) uncovered his stomach and lo! he had two stones fastened on his stomach (signifying that his hunger was more severe than ours). (Trimizi)

EXPLANATION

Apparently the life of poverty and deprivation is not easy to live and men of shallow faith always avoid it. But the Holy Prophet (صلی اللہ علیہ وسلم) set precedents as a great spiritual teacher and a moral reformer. Simple living without much attention to bodily desires is the key note of great spiritual evolution. History of Muslim saints and reformers reveals that every spiritual leader in Islam lived a life of austerity and abstemiousness.

HADITH NO.84

وَعَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ أَصَابَهُمْ جُوعٌ فَأَعْطَاهُمْ رَسُولُ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَمْرَةً تَمْرَةً رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the companions became hungry and the Apostle of Allah (صلی اللہ علیہ وسلم) granted them each one date to eat". (Tirmizi)

EXPLANATION

The poverty among the companions (who were dedicated to the acquisition of knowledge, purfication of their souls and propagation of Islam) was so great that, at

accompany the Holy Prophet (صلی اللہ علیہ وسلم) in the memorable journey. The incident quoted in the above Hadith apparently relates to "Aam-ul-Huzn" or "The year of Grief" when two great supporters of the Holy Prophet (صلی اللہ علیہ وسلم), namely Abu Talib, his most kind uncle and Hazrat Khadija, his first wife, passed away. This was a year of most trying circumstances when the infidels of Meccah exceeded all bounds in their infliction of torture on the Holy Prophet (صلی اللہ علیہ وسلم) who left Mecca for Taa'if where he preached for one month under very unfavourable circumstances. The infidels mocked at and beat the Holy Prophet (صلی اللہ علیہ وسلم) with stones so that the message came from the Almight Allah, that, if the Holy Prophet (SA) wished the infidles could be punished by Allah by squeezing these people between two muntains of Taa'if. But the Holy Prophet (pace be on him) did not choose to be vindictive. He rather pleeded with his Lord that, if not these people, the progeny of these people might embrace Islam.

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EXPLANATION

Apparently the life of poverty and deprivation is not easy to live and men of shallow faith always avoid it. But the Holy Prophet (صلی اللہ علیہ وسلم) set precedents as a great spiritual teacher and a moral reformer. Simple living without much attention to bodily desires is the key note of great spiritual evolution. History of Muslim saints and reformers reveals that every spiritual leader in Islam lived a life of austerity and abstemiousness.

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TRANSLATION

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EXPLANATION

The poverty among the companions (who were dedicated to the acquisition of knowledge, purfication of their souls and propagation of Islam) was so great that, at

times, they did not have much of sustenance and normal food of one man had to be distributed over a dozen or more."

HADITH NO. 85

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ
وَسَلَّمَ قَالَ خَصْلَتَانِ مَنْ كَانَتَا فِيْهِ كَتَبَهُ اللّٰهُ شَاكِرًا صَابِرًا مَنْ
نَظَرَ فِيْ دِيْنِهٖ اِلٰى مَنْ هُوَ فَوْقَهٗ فَاقْتَدٰى بِهٖ وَنَظَرَ فِيْ دُنْيَاهُ اِلٰى
مَنْ هُوَ دُوْنَهٗ فَحَمِدَ اللّٰهَ عَلٰى مَا فَضَّلَهُ اللّٰهُ عَلَيْهِ كَتَبَهُ اللّٰهُ شَاكِرًا
صَابِرًا وَمَنْ نَظَرَ فِيْ دِيْنِهٖ اِلٰى مَنْ هُوَ دُوْنَهٗ وَنَظَرَ فِيْ دُنْيَاهُ
اِلٰى مَنْ هُوَ فَوْقَهٗ فَاَسِفَ عَلٰى مَا فَاتَهٗ مِنْهُ لَمْ يَكْتُبْهُ
اللّٰهُ شَاكِرًا وَّلَا صَابِرًا رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Amr, son of Shoaib (رضی اللہ عنہ) who said on the authority of his grand-father as handed down by his father that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Two habits or qualities are such that whosoever possesses them, Allah Alimghty enters his name in His record as grateful and patient. He who looks upon his superior in matters of religion and tries to follow him; looks upon his inferior in worldly matters and epresses his gratitude for the blessings of Allah on him. He is recorded as a grateful and a petient man. However, a man who looks to his inferior in religious matters and to his superior in worldly matters and feels sorry for having missed some of the worldly luxuries, he is never written as grateful or patient in the record of Allah. (Imam

Trimizi)

EXPLANATION

The favour of being recorded as a grateful and patient man amounts to being recorded and regarded as a perfect Muslim who has earned the pleasure of Allah in this life. The spirit of emulation is good and the Holy Prophet (صلى الله عليه وسلم) directed to press it towards the eternal life because to advance in piety and in obedience of Allah will ensure a more pleasant life after death. Similarly the spirit of jealous in worldly affairs breeds discontent and deprives the mind from to qualify. There is no desire in Islam to earn worldly riches for this short-lived life. A true Muslim, therefore, strives more for eternal bliss rather than worldly riches.

CHAPTER - III

HADITH NO. 86

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ بَيْنَمَا أَنَا قَاعِدٌ فِي الْمَسْجِدِ وَحَلْقَةٌ
مِنْ فُقَرَاءِ الْمُهَاجِرِيْنَ قُعُوْدٌ إِذْ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ فَقَعَدَ إِلَيْهِمْ فَقُمْتُ إِلَيْهِمْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ لِيُبَشَّرْ فُقَرَاءُ الْمُهَاجِرِيْنَ بِمَا يَسُرُّ وُجُوْهَهُمْ فَإِنَّهُمْ
يَدْخُلُوْنَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِأَرْبَعِيْنَ عَامًا قَالَ فَلَقَدْ
رَأَيْتُ أَلْوَانَهُمْ أَسْفَرَتْ قَالَ عَبْدُ اللّٰهِ بْنِ عَمْرٍو حَتّٰى
تَمَنَّيْتُ أَنْ أَكُوْنَ مَعَهُمْ أَوْ مِنْهُمْ رَوَاهُ الدَّارِمِيُّ۔

TRANSLATION

It is narrated by Abdullah son of Amr (رضی اللہ عنہ) that he was sitting in the mosque among the circle of poor migrants when the Holy Prophet (صلی اللہ علیہ وسلم) entered the mosque. He sat close to them and I also became attentive to the assembly. The Holy Prophet (SA) said: "It is time that the great tiding be conveyed to the migrants which may cheer up their faces. They would enter the paradise forty years in advance of the wealthy Muslims." Abdullah, son of Amr said: "Hearing the great good news, the poor migrants were so much delighted that their faces flushed and I wished I was one among them or was one with them".

HADITH NO. 87

وَعَنْ اَبِیْ ذَرٍّ قَالَ اَمَرَنِیْ خَلِیْلِیْ بِسَبْعٍ اَمَرَنِیْ بِحُبِّ الْمَسٰکِیْنِ
وَالدُّنُوِّ مِنْهُمْ وَاَمَرَنِیْ اَنْ اَنْظُرَ اِلٰی مَنْ هُوَ دُوْنِیْ وَلَا اَنْظُرَ
اِلٰی مَنْ هُوَ فَوْقِیْ وَاَمَرَنِیْ اَنْ اَصِلَ الرَّحِمَ وَاِنْ اَدْبَرَتْ وَ
اَمَرَنِیْ اَنْ لَّا اَسْاَلَ اَحَدًا شَیْئًا وَّاَمَرَنِیْ اَنْ اَقُوْلَ بِالْحَقِّ وَاِنْ
کَانَ مُرًّا وَّاَمَرَنِیْ اَنْ لَّا اَخَافَ فِی اللّٰهِ لَوْمَةَ لَآئِمٍ وَّاَمَرَنِیْ
اَنْ اُکْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فَاِنَّهُنَّ مِنْ کَنْزٍ
تَحْتَ الْعَرْشِ رَوَاهُ اَحْمَدُ۔

TRANSLATION

It is narrated by Abu Zarr (رضی اللہ عنہ) that my true friend i.e., the Holy Prophet (صلی اللہ علیہ وسلم) commanded me to observe seven things: (i) To love the poor and the humble and to get closer to them; (ii) To look upon my inferiors in worldly matters and not to my superiors; (iii) To always regard blood relationships although the relations may sever their relations with me; (iv) Not to ask any one for any thing; (v) To say always what is truth, however bitter it may be for the listeners; (vi) Not to fear the blame of any one in matters regarding the pleasure of Allah; and (vii) To utter in abundance the words: "La howlawa la Quawwata illa Billah" becasue these injuctions are some of the treasures (sent down) from beneath the Throne of Allah, the Great, the Exalted. (Ahmad)

EXPLANATION

Mulla Ali Qari has written (in one of his books) that the words لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ "La howlawa la Quawwata illa

Billah" are the key to the acquisition of treasure lying beneath the Throne of Allah. The treasure lying beneath the Throne means the paradise because The roof of the paradise is the Throne of Allah. When Abdullah, son of Masood (famous companion) read out these words in the presence of the Holy Prophet (صلی اللہ علیہ وسلم), he was asked: "O Abdullah, do you really understand the significance of these great words?" He said: "Allah and his Prophet (صلی اللہ علیہ وسلم) know it better". The Holy Prophet (صلی اللہ علیہ وسلم) explained: "No one can avoid evil actions nor can any one have the strength to do good without the help and support of Allah".

Some of the Muslim saints have included it as a compulsory part of the spiritual syllabus for their disciples. Repeated utterance of these lofty words inspire man to good deeds and guard him against evil deeds. The minimum number these words should be repeated is seventy. Shaikh Ahmed, Mujaddid Alfe-Sani, used to repeat these words five hundred time before going to bed at night. When the habit to repeat these words becomes mature, it really works as a miracle.

HADITH NO. 88

وَعَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
لَمَّا بَعَثَ بِهِ إِلَى الْيَمَنِ قَالَ إِيَّاكَ وَالتَّنَعُّمَ فَإِنَّ عِبَادَ اللهِ
لَيْسُوا بِالْمُتَنَعِّمِينَ رَوَاهُ أَحْمَدُ۔

TRANSLATION

It is narrated by Mo'aaz, son of Jabal (رضی اللہ عنہ) that when the Apostle of Allah (صلی اللہ علیہ وسلم) sent him to Yemen

(as governor), be exhorted him: "Beware the life of ease and luxury because the chosen servants of Allah do not indulge in luxuries". (Ahmed)

EXPLANATION

Life of comfort within Lagitmate limits is permissible when it does not detract the mind from the memory of Allah and the body from His obedience. The lovers of Allah and the loyal sons of Islam have always preferred to live a simple life in which there is no room for luxuries.

HADITH NO. 89

وَعَنْ عَلِيٍّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ
رَضِيَ مِنَ اللّٰهِ بِالْيَسِيْرِ مِنَ الرِّزْقِ رَضِيَ اللّٰهُ عَنْهُ بِالْقَلِيْلِ مِنَ الْعَمَلِ۔

TRANSLATION

It is narrated by Ali (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "He who is satisfied and pleased with Allah on being given limited sustenance, Allah Almighty will be satisfied and pleased with his limited deeds of obedience.

EXPLANATION

This Hadith explains the relation which worldly fortune has with the ultimate good in the eternal life. Greater the wealth, more difficult and more prolonged will be the account. Man with limited sustenance will enjoy quick deliverance.

HADITH NO. 90

وعن عمران بن حصين قال قال رسول الله صلى الله عليه
وسلم إن الله يحب عبده المؤمن الفقير المتعفف أبا العيال
رواه ابن ماجة

TRANSLATION

It is narrated by Imran, son of Hussain (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Allah Almighty loves His servant who is a faithful Muslim, is poor, has a family (to feed) and does ask any one for help". (Ibn Majah)

EXPLANATION

To be poor with a family to feed and yet to avoid all unlawful means of livelihood and to shun begging is indeed a great display of sterling character, rightly deserving the love and appreciation of Allah Almighty.

HADITH NO. 91

وعن زيد بن أسلم قال استسقى يوما عمر فجيء بماء قد شيب
بعسل فقال إنه لطيب لكني أسمع الله عز وجل نعى على قوم شهواتهم
فقال أذهبتم طيباتكم في حياتكم الدنيا واستمتعتم بها
فأخاف أن تكون حسناتنا عجلت لنا فلم يشربه رواه رزين

TRANSLATION

It is narrated by Zaid, son of Aslam (رضی اللہ عنہ) that Caliph Umar asked for water one day. Water was brought to him in which honey had been mixed. (Seeing it) he said: "It is no doubt lawful and pleasant. (But I shall not take it) because I have heard Allah the Almighty blaming

He, (Allah the Almighty) said (in the Holy Qur'an):

> "You have taken your full share of decencies and pleasures of the worldly life, and have fully benefited from them." So I fear that our good deeds may not be recompensed in this world in the form of worldly pleasures (and we may be left with no rewards in the Hereafter). So he did not take that sweet water.

EXPLANATION

The incident indicates the high level of piety on which Caliph Umar (رضی اللہ عنہ) was living. For fear of Allah, he avoided a lawful drink, but we do not avoid even unlawful things.

HADITH NO. 92

وَعَنِ ابْنِ عُمَرَ قَالَ مَا شَبِعْنَا مِنْ تَمْرٍ حَتّٰى فَتَحْنَا
خَيْبَرَ رَوَاهُ الْبُخَارِيُّ

TRANSLATION

It is narrated by Ibn-e-Umar (رضی اللہ عنہ) who said: "We never had an occasion to fill our stomachs with dates until we had conquered the Khyber".

EXPLANATION

The beginning of Islam was a period of great trial and deprivation for the Muslims who were steadfast in their loyalty to Islam and bore every trouble of life with patience. Such unique people with great character are not to be seen in any other period in the history of mankind.

GREED AND EXPECTATIONS

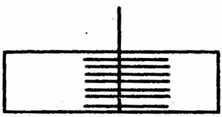
CHAPTER - I

HADITH NO. 93

وَعَنْ عَبْدِ اللهِ قَالَ خَطَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَطًّا
مُرَبَّعًا وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ وَخَطَّ خُطَطًا صِغَارًا
إِلَى هٰذَا الَّذِي فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِي هُوَ فِي الْوَسَطِ فَقَالَ
هٰذَا الْإِنْسَانُ وَهٰذَا أَجَلُهُ مُحِيطٌ بِهِ وَهٰذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ
وَهٰذِهِ الْخُطَطُ الصِّغَارُ الْأَعْرَاضُ فَإِنْ أَخْطَأَهُ هٰذَا نَهَشَهُ
هٰذَا وَإِنْ أَخْطَأَهُ هٰذَا نَهَشَهُ هٰذَا رَوَاهُ الْبُخَارِيُّ۔

TRANSLATION

It is narrated by Abdullah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) drew four lines to make a square. In the midst of the square he drew one vertical line a part of which went out of the square. On both sides of the vertical line, he (صلی اللہ علیہ وسلم) drew small lines (as in the figure below).



He (صلی اللہ علیہ وسلم) then explained: "This vertical line in the middle is the man. The square around him is his death which has circumscribed him from all sides and which he can never avoid. The part of the vertical line outside the square denotes long hopes and expectations of man (which always stretch beyond his allotted life-time). The small

lines on both sides of the vertical line in the middle of the square are indications of trials, troubles and tribulations (which are a constant feature of the human life in this world). If a man escapes one trouble, another overtakes him and this continues till death comes. (Bukhari)

EXPLANATION

Man entertains fond hopes all his life and continues to remain inattentive to the life in the Hereafter. All his plans pertain to this worldly life. Many of the plans remain unfulfilled when death overtakes him suddenly. A real wise man is, therefore, one who prepares seriously for the life after death.

HADITH NO. 94

وَعَنْ اَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَهْرَمُ
ابْنُ اٰدَمَ وَيَشِبُّ مِنْهُ اثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ
عَلَى الْعُمُرِ مُتَّفَقٌ عَلَيْهِ -

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The son of Adam (man) gets old but two things in him remain young -- greed for wealth and covetousness for life". (Agreed)

EXPLANATION

When man approaches old age, his physical and psychological powers diminish. He is left with a weaker determination to combat the evil in him and his habits assume a firm control over his mind. Love of wealth and desires bodily which are the basic requirements of the worldly life, become stronger in a man who has no eyes on the eternal life after death. Maulana Jalaluddin Rumi,

the great mystic poet, has put this in a beautiful persian Couplet:-

i.e., the rout of bad habits became firmly established (in the heart) and the power to uproot them became weaker (with age). The root of evil goes on becoming stronger while its uprooter gets older and weaker (day by day).

HADITH NO. 95

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا
يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي اثْنَيْنِ فِي حُبِّ الدُّنْيَا وَطُولِ
الْأَمَلِ مُتَّفَقٌ عَلَيْهِ -

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The heart of an aged man remains young always with regard to two things -- love of worldly life and long hopes". (Agreed)

EXPLANATION

The love of worldly life makes death a destestable situation and the length of worldly expectations deprives man of readiness for good deeds. (Muslim and Bukhari).

HADITH NO. 96

وَعَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَعْذَرَ اللهُ
إِلَى امْرِءٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً رَوَاهُ الْبُخَارِيُّ -

TRANSLATION

It is also narrated by the Abu Horairah (رضی اللہ عنہ) that

the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Allah Almighty has made it inexecusable for a man not to repent and return to him by making his death remote to the extent that man may live for sixty years in this world". (Bukhari)

EXPLANATION

This Hadith is a serious admonition for those idle and indifferent people who keep saying all their life that they would take to life of virtue "soon" but they never repent from sinful life and blind pursuit of carnal desires. Those who have already reached the age of sixty years, they may care to wake up to the realisation that their departure from this world is imminent and they must not waste a single hour to repent and take to life of virtue and goodness to avoid a most horrifying retribution of their sins.

HADITH NO. 97

وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كَانَ
لِابْنِ اٰدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغٰى ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ
اٰدَمَ اِلَّا التُّرَابُ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ تَابَ مُتَّفَقٌ عَلَيْهِ۔

TRANSLATION

It is narrated by Ibne-Abbas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "If the son of Adam had two valleys full of wealth (in his possession), he would surely seek the possession of a third one. Nothing indeed can fill the bally of man except dust i.e., only on reaching the grave, his greed for wealth ends. Allah Almighty accepts the repentance of and return to Him of those whom he likes (i.e., who are sincere).

EXPLANATION

When worldly greed finds its end only in the grave,

it is unwise to postpone the performance of great deeds to the end of worldly greed. The grace of Allah can come any moment and purify the heart of a man from the poison of worldly desires if the man is sincere in his belief and in his efforts to prepare for the eternal life in the Hereafter.

HADITH NO. 98

وعن ابن عمر قال اخذ رسول الله صلى الله عليه وسلم
ببعض جسدي فقال كن في الدنيا كانك غريب او عابر
سبيل وعد نفسك من اهل القبور رواه البخاري

TRANSLATION

It is narrated by Ibne-Umar (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) caught me by a part of my body (by way of emphasis) and said: "Live in this world in such a way as if you are a stranger or a traveller on the high way and consider yourself as one among the dead who are already in graves".

EXPLANATION

To live the life of a Momin (true Muslim) presupposes a definite attitude of mind. As stated in the Holy Qur'an, a true Muslim is deep in his love for Allah. His affinities for worldly belongings or worldly relations are superficial only to discharge his obligations under the injuctions of Islam. Among his own kith and kin he lives like a stranger and looks upon this world, as a means of transport which he uses as a traveller on his journey to Allah and the eternal life in the Hereafter. He lives in this world as if he were dead. This signifies his complete dissociation of the mind from worldly attractions and sensual desires which land a man invariably into sin and disobedience.

CHAPTER - II

HADITH NO. 99

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ مَرَّ بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ وَاَنَا وَاُمِّيْ نُطَيِّنُ شَيْئًا فَقَالَ مَا هٰذَا يَا عَبْدَ اللّٰهِ قُلْتُ
شَيْءٌ نُصْلِحُهُ قَالَ الْاَمْرُ اَسْرَعُ مِنْ ذٰلِكَ رَوَاهُ اَحْمَدُ
وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

TRANSLATION

It is narrated by Abdullah, son of Amr (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) passed by us while myself and my mother were repairing (some thing) with mud. The Holy Prophet (صلی اللہ علیہ وسلم) said: "What is this O Abdullah". I replied: "This is a thing (wall or roof) which we are repairing". He (صلی اللہ علیہ وسلم) said : "The command (decree of death) is quicker than that" -- (Ahmed, Trimizi).

EXPLANATION

The Holy Prophet (صلی اللہ علیہ وسلم) diverted attention of his companion from the concrete to the obstract, or for that matter, from the temporal to the eternal. The companion Abdullah was engaged in the repair of his house. The Holy Prophet (صلی اللہ علیہ وسلم) told him that repair of actions and intentions was more deserving of his attention because death knew no time and could come to him sooner than the complction of the small repair undertaken by him and by his mother.

HADITH NO. 100

وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ
يُهْرِيْقُ الْمَاۤءَ فَيَتَيَمَّمُ بِالتُّرَابِ فَاَقُوْلُ يَا رَسُوْلَ اللّٰهِ اِنَّ
الْمَاۤءَ مِنْكَ قَرِيْبٌ يَقُوْلُ مَا يُدْرِيْنِيْ لَعَلِّيْ لَا اَبْلُغُهٗ رَوَاهُ فِيْ شَرْحِ
السُّنَّةِ وَابْنُ الْجَوْزِيِّ فِيْ كِتَابِ الْوَفَاۤءِ

TRANSLATION

It is narrated by Ibne Abbas (رضی اللہ عنہ) that after urine, the Holy Prophet (صلی اللہ علیہ وسلم) used to purify and clean with clay when I told him "O Prophet of Allah (صلی اللہ علیہ وسلم), water is close by you (for cleaning and purification). He said: "May be that I cannot approach it (death may overtake me sooner).

HADITH NO. 101

وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هٰذَا ابْنُ اٰدَمَ
وَهٰذَا اَجَلُهٗ وَوَضَعَ يَدَهٗ عِنْدَ قَفَاهُ ثُمَّ بَسَطَ فَقَالَ وَثَمَّ اَمَلُهٗ
رَوَاهُ التِّرْمِذِيُّ

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "This is the son of Adam (man) and this is his death -- placing his hand on the nape Anas (impressing that death was as near to man as the nape)." Thereafter he stretched his hand beyond and said "And the hopes of man are there -- (i.e., the hopes extend even far beyond man's death)". (Tirmizi)

EXPLANATION

Man engages himself so deep in vain hopes and plans of worldly life that he becomes forgetful of his death which overtakes him suddenly and un-expectedly and deprive him of all chances of good deeds. It is, therefore,

unwise to get absorbed in worldly affairs without due care for the eternal life and preparation for that life.

HADITH NO. 102

وعن أبي سعيد الخدري أن النبي صلى الله عليه وسلم غرز عودا بين يديه وآخر إلى جنبه وآخر أبعد فقال أتدرون ما هذا قالوا الله ورسوله أعلم قال هذا الإنسان وهذا الأجل أراه قال وهذا الأمل فيتعاطى الأمل فلحقه الأجل دون الأمل رواه في شرح السنة۔

TRANSLATION

It is narrated by Abu Saeed Khudri (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) fixed a stick into the ground in front of him and fixed another stick close by its side and fixed yet another stick into the ground at a distance from the previous two sticks. Then he asked: "Do you know what it is," the companions replied: "Allah knows it better and His Apostle." The Prophet (صلی اللہ علیہ وسلم) then said: "This (first) stick is the man and the second one (close to it) is his death and the third one (at a distance from both) is the (vain) hope of man. Man continues to remain occupied with his hopes and desires and death overtake him long before his desires see their fulfilment".

EXPLANATION

When there is no escape from desires, a man should be wise enough to excel in good deeds so that when death overtakes him, he is not left with the grief of losing precious life-time without preparation for the eternal life after death.

HADITH NO. 103

وعن أبي هريرة قال قال رسول الله صلى الله عليه وسلم

أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّيْنَ إِلَى سَبْعِيْنَ وَأَقَلُّهُمْ مَنْ يَّجُوْزُ ذٰلِكَ
رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَذُكِرَ حَدِيْثُ عَبْدِاللّٰهِ ابْنِ الشِّخِّيْرِ فِيْ بَابِ عِيَادَةِ الْمَرِيْضِ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The life time of persons belonging to my Ummah (followers of Islam) will be between sixty and seventy years and very few among them will exceed this age".

EXPLANATION

When so much has been known by a Muslim regarding his age, it is only meet and proper that he should not waste his precious life time in frivolous and useless occupation to earn the displeasure of Allah. When a Muslim believes that an eternal life is to follow this worldly life, he should seriously prepare for it by performing acts of charity and benevolance, obedience to God and His Holy Prophet and should shun and avoid carnel desires and base urges of human nature which land a person into abysmal depths of sin and disloyalty to Allah, earning his displeasure.

Life is real, life is earnest and the grave is not its goal.

Dust thou art, to dust returnest, was not spoken of the soul.

If we live soulfully, we shall save our souls and win a covetous life in the paradise.

CHAPTER - III

HADITH NO. 104

- وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ
- عَلَيْهِ وَسَلَّمَ قَالَ أَوَّلُ صَلَاحِ هٰذِهِ الْأُمَّةِ الْيَقِيْنُ وَالزُّهْدُ وَ
- أَوَّلُ فَسَادِهَا الْبُخْلُ وَالْأَمَلُ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

TRANSLATION

It is narrated by Amr (رضی اللہ عنہ), son of Sohail on the authority of his father and grandfather that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The first morality of this community consists in faith and obstemiousness and the first of their corruption is lies miserliness and vain hopes". (Bi Haqqi)

EXPLANATION

By faith is meant the firm belief in the sustenance of Allah which He has promosed to provide to every living being on earth. Abstemiousness means disregard and want of inclination to the worldly pleasure and prosperity. When a man has unwavering faith in the promise of Allah for livelihood, he will not be a miser. When he will have no affinity or attraction for the pleasures of worldly life, he will not indulge in vain hopes and expectations and will not be lazy or unmindful in the performance of good deeds. Belief in the following realities will determine perfection of faith of a true Muslim:

(i) Firm belief in the oneness of Allah and that nothing can happen without His order.

(ii) Firm belief in the promise of Allah to provide sustenance or livelihood.

(iii) Firm belief that good and bad deeds will be suitably rewarded by Allah after death.

(iv) Firm belief that Allah, the Exalted, knows all our actions and all conditions of our minds.

Imam Abul Hassan Shazli has stated that two qualities play the role of a curtain between Allah and His servant -- first is the anxiety for livelihood and second is the fear of human beings who are all alike.

HADITH NO. 105

وَعَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ لَيْسَ الزُّهْدُ فِي الدُّنْيَا بِلُبْسِ الْغَلِيْظِ وَالْخَشِنِ
وَأَكْلِ الْجَشِبِ إِنَّمَا الزُّهْدُ فِي الدُّنْيَا قِصَرُ الْأَمَلِ رَوَاهُ فِي شَرْحِ السُّنَّةِ۔

TRANSLATION

It is narrated that Sufyan Soori (a famous Muslim saint) said: "Abstemiousness does not consist in the wearing of coarse and thick clothes or in eating unpalatable food. The reality of obstimiousness consists in cutting down the worldly desires.

EXPLANATION

Abstemiousness is regarded as the opposite of worldliness. It is a quality of the mind. The mind should rise up and above all worldly desires, temptations, avarice and longings and should be sound with Allah and saturated with His love and never failing memory. At this stage of the mind, worldly possessions or indulgence in lagitimate will not be harmful. As against this, poverty and rough living will not be called abstemiousness if the desires for worldly belongings and comforts and prosperity persist in the mind and keep it uneasy and remote from the love and memory of Allah. Real "Zuhd" or austerity will be achieved by raising the mind above all worldly considerations and shutting its doors to aught except the love and the obedience of Allah. It has a very high spiritual status and cannot be achieved without very hard efforts in seeking correct religious knowledge and making that knowledge the basis of very superior good deeds performed purely for the pleasure of Allah.

HADITH NO. 106

وَعَنْ زَيْدِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ مَالِكًا وَسُئِلَ اَيُّ شَيْءٍ
الزُّهْدُ فِي الدُّنْيَا قَالَ طِيْبُ الْكَسْبِ وَقَصْرُ الْاَمَلِ رَوَاهُ
الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ۔

TRANSLATION

It is narrated by Zaid (رضی اللہ عنہ), son of Hussasin that Imam Malik was asked as to what abstemiousness was. He replied: "Livelihood by lawful means and minimum worldly desires". (Bi Haqqi)

EXPLANATION

Lawful food begets good deeds and unlawful food leads to bad deeds. In the Holy Qur'an, Allah Almighty has commanded: "O believers! eat from the pure and lawful things which We have bewstowed on you by way of sustenance and be grateful to Allah for His blessings if you really worship Him alone. "Zuhd", or abstemiousness really consists in using lawful means of livelihood and in remaining contented with what Allah has bestowed by way of sustenance and to keep the worldly desire at the lowest minimum. To abstain from lawful good things of worldly life or to squander wealth in order to create a sense of "poverty" is far from the exalted state of abstemiousness.

LOVE OF WEALTH AND LONG LIFE FOR THE OBEDIENCE OF ALLAH.

(CHAPTER - I)

HADITH NO. 107

وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللّٰهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ
ابْنِ عُمَرَ لَاحَسَدَ إِلَّا فِي اثْنَيْنِ فِي بَابِ فَضَائِلِ الْقُرْآنِ۔

TRANSLATION

It is narrated by Sa'ad (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Allah loves a servant who is pious and wealthy and who lives in obscurity".

EXPLANATION

A pious man is one who does not indulge in prohibited things and does not spend his wealth in unlawful pursuits. Wealthy does not stand only for one who has enough wealth. It is also applicable to a person who is happy and contented with whathever he possesses of worldly means and his mind is always sound with Allah. The word "Khafee" stands for a person who does not mix up much with the public and lives in obscurity or one who worships Allah in privacy and silently spends in His cause without any ostentation. This Hadith also emphsises the preference of aloofness in social relations.

CHAPER - II

HADITH NO. 108

وَعَنْ أَبِي بَكْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللّٰهِ أَيُّ النَّاسِ خَيْرٌ قَالَ
مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ قَالَ فَأَيُّ النَّاسِ شَرٌّ قَالَ مَنْ
طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ -

TRANSLATION

It is narrated by Abu Bakrah (رضی اللہ عنہ) that a man said: "O Apostle of Allah (صلی اللہ علیہ وسلم)! who are the best of people?" "He (صلی اللہ علیہ وسلم) said: Those who have long age and who perform beautiful deeds (during a long life time)". He again asked; "Who are the worst of people?" The Holy Prophet replied: "Those who have long age but have performed evil deeds (during a long life time)". (Trimizi)

EXPLANATION

A long age can be used both ways - for good deeds and for bad deeds -- both ways causing an accumulation of virtue or evil.

HADITH NO. 109

وَعَنْ عُبَيْدِ بْنِ خَالِدٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ آخَى بَيْنَ رَجُلَيْنِ
فَقُتِلَ أَحَدُهُمَا فِي سَبِيلِ اللّٰهِ ثُمَّ مَاتَ الْآخَرُ بَعْدَهُ بِجُمُعَةٍ أَوْ نَحْوِهَا فَصَلَّوْا
عَلَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا قُلْتُمْ قَالُوا دَعَوْنَا اللّٰهَ أَنْ يَغْفِرَ لَهُ وَ
يَرْحَمَهُ وَيُلْحِقَهُ بِصَاحِبِهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَيْنَ صَلَاتُهُ بَعْدَ
صَلَاتِهِ وَعَمَلُهُ بَعْدَ عَمَلِهِ وَقَالَ صِيَامُهُ بَعْدَ صِيَامِهِ لَمَا بَيْنَهُمَا أَبْعَدُ مِمَّا
بَيْنَ السَّمَاءِ وَالْأَرْضِ رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ -

TRANSLATION

It is narrated by Obaid (رضی اللہ عنہ), son of Khalid that the Holy Prophet (صلی اللہ علیہ وسلم) arranged brotherhood between

two men. One of them was killed in the cause of Allah (while fighting) while the other died his natural death after about a week of the former's death. The companions offered his funeral prayers and the Holy Prophet (صلی اللہ علیہ وسلم) asked them: "What did yo say in your prayer?" The companions replied: "We prayed to Allah to forgive him and have mercy on him and join him (in paradise) with his martyr companion". The Holy Prophet (صلی اللہ علیہ وسلم) said: "Then where is his prayer which he offered after his martyred companion and his good deeds which he performed after him (or) where is his fasting after his companions? The difference in the position in paradise of the two companion is as great as the distance between the earth and the sky". The Holy Prophet (pace be on him) implied that the companion who died natural death after his slain companion will get a higher reward because he was able to accumulate more virtues to his account due to longer life spend in the obedience of Allah.

EXPLANATION

Martyrdom is a great distinction. The second companion who died later on his bed unlike the previous one who died on the battlefield was also engaged on duties of guard near the Muslim army. His performance was also a part of the Holy war was against infidels. As such his, good deeds after the death of his companion plus his duties as a guard of the Muslim army won him a higher position than that of the man who died fighting in war, a weak earlier.

HADITH NO. 110

وَعَنْ اَبِیْ كَبْشَةَ الْاَنْمَارِیِّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ثَلٰثٌ اُقْسِمُ
عَلَيْهِنَّ وَاُحَدِّثُكُمْ حَدِيْثًا فَاحْفَظُوْهُ فَاَمَّا الَّذِیْ اُقْسِمُ عَلَيْهِنَّ فَاِنَّهٗ مَا نَقَصَ مَالُ عَبْدٍ مِّنْ
صَدَقَةٍ وَّلَا ظُلِمَ عَبْدٌ مَّظْلِمَةً صَبَرَ عَلَيْهَا اِلَّا زَادَهُ اللّٰهُ بِهَا عِزًّا وَّلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ اِلَّا

فَتَحَ اللهُ عَلَيْهِ بَابَ فَقْرٍ وَّاَمَّا الَّذِيْ اُحَدِّثُكُمْ فَاحْفَظُوْهُ فَقَالَ اِنَّمَا الدُّنْيَا لِاَرْبَعَةِ نَفَرٍ عَبْدٍ
رَّزَقَهُ اللهُ مَالًا وَّعِلْمًا فَهُوَ يَتَّقِيْ فِيْهِ رَبَّهُ وَيَصِلُ رَحِمَهُ وَيَعْمَلُ لِلّٰهِ فِيْهِ بِحَقِّهِ فَهٰذَا بِاَفْضَلِ
الْمَنَازِلِ وَعَبْدٍ رَّزَقَهُ اللهُ عِلْمًا وَّلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُوْلُ لَوْ اَنَّ لِيْ مَالًا لَّعَمِلْتُ
فِيْهِ بِعَمَلِ فُلَانٍ فَاَجْرُهُمَا سَوَآءٌ وَّعَبْدٍ رَّزَقَهُ اللهُ مَالًا وَّلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَتَخَبَّطُ فِيْ مَالِهِ
بِغَيْرِ عِلْمٍ لَّا يَتَّقِيْ فِيْهِ رَبَّهُ وَلَا يَصِلُ رَحِمَهُ وَلَا يَعْمَلُ فِيْهِ بِحَقٍّ فَهٰذَا بِاَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَّمْ
يَرْزُقْهُ اللهُ مَالًا وَّلَا عِلْمًا فَهُوَ يَقُوْلُ لَوْ اَنَّ لِيْ مَالًا لَّعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ نِيَّتُهُ وَوِزْرُهُمَا
سَوَآءٌ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

TRANSLATION

It is narrated by Abu Kabsha Anmari (رضی اللہ عنہ) that he heard the prophet of Allah (صلی اللہ علیہ وسلم) saying: “There are three things which, I assert on oath, are absolutely correct and I narrate to you a “Hadith” which you must guard properly. The three things for the truth of which I swearf are: (i) the wealth of a man has not diminish due to charity and alms-giving; (ii) Whoever displays forbearance on being appressal and insulted, Allah the Exalted, makes him more honourable (in His esteem); (iii) Whoever takes to begging, Allah, the Exalted opens for him the gates of poverty and want”. After this, the Holy Prophet (صلی اللہ علیہ وسلم) narrated the Hadith which he had cautioned to be guarded. He (صلی اللہ علیہ وسلم) said: “ his world is for four types of persons: (i) It is for a servant of Allah who has been bestowed both abundance of wealth and abundance of religious knowledge so that he fears Allah like a pious man in the expenditure of his wealth and he spends it on his poor relatives and on other good causes to win the pleasure of Allah and a position of distinction among good and virtuous Muslims; (ii) the second person is one who has been given knowledge but no wealth. Due to his correct knowledge, he entertains good intentions and has a wish to spend like the good wealthy man described above. Allah, the Exalted will reward him like

the first person and both will have an equal status in the Hereafter; (iii) the third person is one who has been given wealth but no knowledge (to guide his behaviour and course of action). For want of correct knowledge he spends rechlessly without fear of Allah. His money is not spent on his poor relatives or on other good occasions to win the pleasure of Allah. This man is worst in the judgement of Allah; (iv) The fourth type of the man is one who has been given neither wealth nor knowledge. Due to ignorance of the commands of Allah and due to his blind love for the worldly life, he wishes that he had abundance of wealth so that he may also spend rechlessly without regarding the rights of Allah and His poor human beings. Such a person is at par with the wicked man described above and will have an equal position in the list of sinners.

EXPLANATION

The intention referred to in the above saying stands for a bad intention to commit sin but for the practical impediments in the way of committing a sin. But the intention, although punishable and blameworthy, cannot be treated at par with actual performance of a sin. Mere idea of a sin is not punishable because ideas come and go. When an idea becomes firm in the mind, it becomes an intention to commit the sin and the men starts moving in the direction of means to fulfil his evil intention. It means punishment becomes due only for the evil intention.

HADITH NO. 111

وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللهَ تَعَالَى
إِذَا أَرَادَ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ فَقِيلَ وَكَيْفَ يَسْتَعْمِلُهُ يَا رَسُولَ
اللهِ قَالَ يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "When Allah, the Exalted, intends to favour a servant, He uses him (for his purposes)". He (صلی اللہ علیہ وسلم) was asked; "How does Allah, the Exalted use a servant?" He (صلی اللہ علیہ وسلم) replied: "He grants him the power and the courage for virtuous deeds till his death". (Tirmizi).

EXPLANATION

This Hadith establishes that a longer life full of good deeds is better than a short life without many good deeds.

HADITH NO. 112

وَعَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ
نَفْسَهُ هَوٰهَا وَتَمَنّٰى عَلَى اللهِ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Shaddad (رضی اللہ عنہ), son of Aus that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Wise and prudent is one who has tamed his self to be humble and obedient to Allah and who performs deeds which shall be profitable for the eternal life after death. And impotant and disabled is one who blindly follows the carnal desires and (yet) cherishes vain hopes of forgiveness by Allah (and a pleasant life in the Hereafter).

EXPLANATION

To hope for the mercy and forgiveness of Allah while persisting in His deisobedience and in evil deeds, is

indeed nothing short of self-deception. Allah, the Exalted, says in the Holy Qur'an: "Surely the mercy of Allah is very close to those who perform good deeds". The self-deciption of a man becomes evident when we see that, believing (claiming to believe) that Allah is merciful, a self-deceived man continues to follow his lust and carnel desires and does not repent and return to Allah to reform himself. The self-same man knows that Allah, the Exalted, has taken on Himslef to provide sustenance but he does not sit at home with vain hopes that Allah will provide. he runs about and makes all possible efforts to earn livelihood. Then he is not prepared to take a risk. The great saint, Maroof Karkhi has emphasised that to seek paradise without good deeds is nothing short of an evil deed itself. To hope for intercession without love for and without obedience of the Holy Prophet (صلی اللہ علیہ وسلم) is nothing short of a folly. Another great saint of Islam, Hassan of Basra, said: "To entertain high hopes of a pleasant life in the paradise without good deeds is to live in the fools' paradise". To tame the animal carnal self, it is necessary to develope the habit of self-accounting every morning and every evening. If one finds progress in good deeds one should be grateful to Allah. If one finds deterioration, one should repent and make amends.

CHAPTER - III

HADITH NO. 113

عَنْ رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنَّا فِيْ
مَجْلِسٍ فَطَلَعَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى رَأْسِهٖ
أَثَرُ مَاءٍ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ نَرَاكَ طَيِّبَ النَّفْسِ قَالَ أَجَلْ قَالَ ثُمَّ
خَاضَ الْقَوْمُ فِيْ ذِكْرِ الْغِنٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
لَا بَأْسَ بِالْغِنٰى لِمَنِ اتَّقَى اللّٰهَ عَزَّ وَجَلَّ وَالصِّحَّةُ لِمَنِ اتَّقٰى
خَيْرٌ مِّنَ الْغِنٰى وَطِيْبُ النَّفْسِ مِنَ النَّعِيْمِ رَوَاهُ أَحْمَدُ۔

TRANSLATION

It is narrated by one of the companions of the Holy Prophet (صلى الله عليه وسلم) who said: "We were together in a gathering when the Apostle of Allah (صلى الله عليه وسلم) appeared and his head was moist due to bath. We respectfully said: "O Apostle of Allah! We are finding you happy at this moment". He (صلى الله عليه وسلم) replie: "Yes!" After this, the people started talking about wealth. The Holy Prophet (صلى الله عليه وسلم) said: "There is no harm in wealth for one who fears Allah, the Exalted and Great and for a pious man, good health is better than wealth and cheerfulness is one of the gifts of Allah". (Tirmizi)

HADITH NO. 114

وَعَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ كَانَ الْمَالُ فِيْمَا مَضٰى يُكْرَهُ فَأَمَّا
الْيَوْمَ فَهُوَ تُرْسُ الْمُؤْمِنِ وَقَالَ لَوْلَا هٰذِهِ الدَّنَانِيْرُ لَتَمَنْدَلَ
بِنَا هٰؤُلَاءِ الْمُلُوْكُ وَقَالَ مَنْ كَانَ فِيْ يَدِهٖ مِنْ هٰذِهٖ شَيْءٌ فَلْيُصْلِحْهُ
فَإِنَّهٗ زَمَانٌ إِنِ احْتَاجَ كَانَ أَوَّلَ مَنْ يَّبْذُلُ دِيْنَهٗ وَقَالَ
الْحَلَالُ لَا يَحْتَمِلُ السَّرَفَ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

TRANSLATION

It is narrated by the famour Muslim saint Sufyan Soori who said: "During the day gone-by wealth was looked upon as a destestable thing but in our times, it is the shield of a faithful Muslim (with which he can effectively defend his faith)". He went on to say: "But for those golden coins (dinars), the rulers of our time would treat us like their handkerchief. Whosoever has some wealth, he should not waste it but should try to increase it by lawful means because we are living in an age when a needy man will not hesitate to sell his faith for fulfilment of his worldly needs." He added: "Wealth which is lawfully earned seldom goes waste in unlawful channels of expenditure". (Ahmad)

EXPLANATION

The lawful wealth should be spent frugally and carefully so that not a single penny is spent in an evil cause and the wealth becomes a source of support for faith in hours of difficulty.

HADITH NO. 115

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُنَادِي مُنَادٍ
يَوْمَ الْقِيٰمَةِ أَيْنَ أَبْنَاءُ السِّتِّيْنَ وَهُوَ الْعُمُرُ الَّذِي قَالَ اللهُ تَعَالَى أَوَلَمْ نُعَمِّرْكُمْ
مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيْرُ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

TRANSLATION

It is narrated by Ibn-e-Abbas (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "On the Day of Judgement, a herald or public caller will call out loudly: where are people who live for sixty years in the world. And this age (of 60 years) is that particular period of life about which Allah, the Exalted, has stated in the Holy Qur'an: "Have we not granted you a (sufficiently) long life during which

a lover of guidance could take to guidance and a preacher (who warned in time) had come to you". (Bi Haqqi)

EXPLANATION

Long life of sixty years is a great latitude given to human beings to correct themselves and repent and revert to goodness. If a person remains misguided even at an advanced age of sixty, Allah Almighty will be justified in dealing with him according to the law laid down by him for the punishment of mischief mongers.

HADITH NO. 116

وَعَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ قَالَ إِنَّ نَفَرًا مِنْ بَنِي عُذْرَةَ ثَلَاثَةً
أَتَوُا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمُوا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ مَنْ يَكْفِنِيهِمْ قَالَ طَلْحَةُ أَنَا فَكَانُوا عِنْدَهُ فَبَعَثَ النَّبِيُّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ بَعْثًا فَخَرَجَ فِيهِ أَحَدُهُمْ فَاسْتُشْهِدَ ثُمَّ بَعَثَ بَعْثًا فَخَرَجَ
فِيهِ الْآخَرُ فَاسْتُشْهِدَ ثُمَّ مَاتَ الثَّالِثُ عَلَى فِرَاشِهِ قَالَ قَالَ طَلْحَةُ
فَرَأَيْتُ هٰؤُلَاءِ الثَّلَاثَةَ فِي الْجَنَّةِ وَرَأَيْتُ الْمَيِّتَ عَلَى فِرَاشِهِ
أَمَامَهُمْ وَالَّذِي اسْتُشْهِدَ آخِرًا يَلِيهِ وَأَوَّلَهُمْ يَلِيهِ
فَدَخَلَنِي مِنْ ذٰلِكَ فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
ذٰلِكَ فَقَالَ مَا أَنْكَرْتَ مِنْ ذٰلِكَ لَيْسَ أَحَدٌ أَفْضَلَ عِنْدَ
اللهِ مِنْ مُؤْمِنٍ يُعَمَّرُ فِي الْإِسْلَامِ لِتَسْبِيحِهِ وَتَكْبِيرِهِ
وَتَهْلِيلِهِ۔

TRANSLATION

It is narrated by Abdullah (رضی اللہ عنہ), son of Shaddad that three men belonging to the tribe of Bani Uzrah came to the audience of the Holy Prophet (صلی اللہ علیہ وسلم) and embraced Islam. The Apostle of Allah (صلی اللہ علیہ وسلم) said to the companions "who will look after them on my

behalf?". Talhah (رضی اللہ عنہ) replied: "I shall do so". So the three gentlemen stayed with him. The Holy Prophet (صلی اللہ علیہ وسلم) sent an army to fight the infidels. One of the gentlemen from Bani Uzrah joined this army and was slain in the encounter. Then a second army was sent out and the second man from Bani Uzrah joined this second army. He was also slain in the encounter. The third man of Bani Uzrah died later his natural death on the bed. Talhah said: "I saw in my dream that the three gentlemen were all in the paradise in such order that the man who died on his bed last of all was leading the other two in the paradise. He was followed by the man who died in the second battle and last of all was the man who died in the first battle with the infidels". Talha said: "I felt a sort of doubt in the mind regarding the comparative position of the three men as I saw them in my dream". I mentioned this to the Holy Prophet (صلی اللہ علیہ وسلم) who said: "What made you doubtful about their position (as shown to you in your dream). No one is better in the estimate of Allah than a faithful Muslim who has lived longer life in Islam and has had greater chances for the glorification and praising of Allah, exalting and magnifying His name and invoking the oneness of Allah.

EXPLANATION

The third man who died on the bed also got his reward for being slain in the cause of Allah because he had also come forward with the same firm intention. Since he lived longer in the world, he was able to add to his record of deeds such virtues as Tasbeeh Takbeer and Tehleel which, as already described, stand for glorification of Allah, megnifying His great name and praising His oneness as the One and only Deity fit to be worshipped to the exclusion of false gods.

HADITH NO. 117

وَعَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرَةَ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ قَالَ إِنَّ عَبْدًا لَوْ خَرَّ عَلَى وَجْهِهِ مِنْ يَوْمِ وُلِدَ إِلَى أَنْ يَمُوتَ هَرِمًا فِي طَاعَةِ
اللّٰهِ لَحَقَّرَهُ فِي ذٰلِكَ الْيَوْمِ وَلَوَدَّ أَنَّهُ رُدَّ إِلَى الدُّنْيَا كَيْمَا يَزْدَادَ مِنَ الْأَجْرِ وَالثَّوَابِ رَوَاهُمَا أَحْمَدُ۔

TRANSLATION

It is narrated by Muhammad (رضی اللہ عنہ), son of Abi Umairah who was a companion of the Holy Prophet (صلی اللہ علیہ وسلم) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "If a servant (of Allah) falls prostrate on his forehead in the worship of Allah from the day he was born till he becomes old and ultimately dies, he will regard all this life long worship as much too humble and will wish that he was sent back to the world to afford him still more time for the worship of Allah so that his reward increases in the Hereafter. (Ahamd)

EXPLANATION

When man will see the generous reward given by Allah for the good deeds performed in the worldly life, man will desire for a second life term in this world to enable him to perform greater deeds of obedience and to reap still greater rewards.

TRUST AND FORBEARANCE

The reality of trust in Allah consists in having firm and unshaking faith in His promise for sustenance. This, however, does not presuppose the giving up of the necessary mean of livelihood. To adopt all the worldly mean and yet to look upon Allah as the real giver of sustenance constitutes the reality of "Tawakkal" or trust in Allah.

Forbearance or patience consists in bearing cheerfully all the hardship and unpleasantness which may rise in the process of obeying the injunctions of Allah and in

avoiding His prohibition. To remain happy and unmoved at the decree of Allah and to seek His forgiveness and tranquility under all circumstances is of the essence of patience. To obey commendments, shun all prohibitions, cheerfully face the decree of Allah and to avoid unnecessary association with the worldly affairs constitute the real spirit of patience.

CHAPTER - I

HADITH NO. 118

وَعَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
عَجَبًا لِاَمْرِ الْمُؤْمِنِ اِنَّ اَمْرَهٗ كُلَّهٗ لَهٗ خَيْرٌ وَّلَيْسَ ذٰلِكَ لِاَحَدٍ
اِلَّا لِلْمُؤْمِنِ اِنْ اَصَابَتْهُ سَرَّآءُ شَكَرَ فَكَانَ خَيْرًا لَّهٗ وَاِنْ
اَصَابَتْهُ ضَرَّآءُ صَبَرَ فَكَانَ خَيْرًا لَّهٗ رَوَاهُ مُسْلِمٌ

TRANSLATION

It is narrated by Sohaib (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "How wonderful is the position of a Momin (faithful Muslim). All his conditions of life are good for him and this is his great distinction. If he is placed in a state of happiness (due to prosperity, good health, peace of mind and courage to perform good deeds), he becomes grateful to Allah and this gratitude is good for him (because it wins the pleasure of Allah and is responsible for an increase in the blessings of Allah). If, on the other hand, a faithful Muslim is afflicted with poverty, disease or grief and he exhibits patience in such unpleasat situations, it is also good for him (because it equally wins the pleasure of Allah). (Muslim)

EXPLANATION

Gratitude and patience are both high qualities of character and are possessed by those who remember Allah under all conditions of life. A true Muslim takes every situation in life as from Allah who is the ultimate creator of all causes and effects. If he is well off, he does not exult and does not take to vanity and pride. If he is in trouble he does not lose patience and does not take to crying, weeping and complaining against the decree of Allah.

HADITH NO. 119

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
اَلْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَاَحَبُّ اِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ
وَفِيْ كُلٍّ خَيْرٌ اِحْرِصْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ وَلَا تَعْجِزْ
وَاِنْ اَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ اَنِّيْ فَعَلْتُ كَانَ كَذَا وَكَذَا وَلٰكِنْ
قُلْ قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ فَاِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطٰنِ رَوَاهُ مُسْلِمٌ

TRANSLATION

It is narrated by Abu Horairah (رضی الله عنه) that the Apostle of Allah (صلی الله علیه وسلم) said: "A true Muslim who is strong is better and dearer to Allah than a weak believer and there is (positive) good in every Momin, be he strong or weak. Whatever benefits you (religious knowledge and good deeds), you should be greedy to acquire it. And seek the help of Allah and do not become impotent and idle. If any mishap overtakes you, you should not say: "Had I done such and, such a thing, I could have avoided it. But you should say: 'Allah has decreed what he desired; because the word "If" opens the performance of Devil and creates idle thoughts". (Muslim)

EXPLANATION

The use of word "if" has been prohibited while discussing day to day happanings of life because the use of this word presupposes that man has a decisive role to play in the affair of life. This is an incorrect belief which is based on ignorance of the knowledge of reality. The reality is that Allah is the decisive authority in the human affairs. Whatever comes to pass in our lives - be it good or bad, useful or harmful, it happens with the knowledge and intention of Allah. What we consider to be bad or harmful today, it may appear to be good and useful tomorrow in the Hereafter. Our knowledge of life is so

short and limited that we can not easily catch or understand the wisdom behind Divine decision and actions. The use of the word "if" is permitted where it is used to depict loss or sorrow or where a good is missed by a pious man because he will attribute the loss to his carnal self and will seek the protection of Allah from its evil.

CHAPTER - II

HADITH NO. 120

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ اَنَّكُمْ تَتَوَكَّلُوْنَ عَلَى اللّٰهِ حَقَّ تَوَكُّلِهٖ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُوْ خِمَاصًا وَّتَرُوْحُ بِطَانًا رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Umar (رضی اللہ عنہ), son of Khattab that he heard the Holy Prophet (صلی اللہ علیہ وسلم) say: "If you repose your full and complete trust in Allah, He would surely provide you sustenance as He provides sustenance to birds which go out hungry in the morning but return home with full stomaches in the evening. (Tirmizi, Ibn Majah)

EXPLANATION

The fulness of trust in Allah consists inthe firm belief that our loss and gain, sustenance, poverty or epulance, good health and illness, honour and dishonour, life and death are all in the hands of Allah, the Exalted. The proper attitude of mind would be not to exaggerate in the effort for acquisition of worldly blessings but to differenciate between lawful and unlawful means and never to acquire any thing by unlawful means. This also does not nullify the role of effort in the acquisition of

blessings. Human effort is actually a part of the Divine decree without which nothing comes to be bestowed by Allah on the human beings. To plan and to try is as good as the stretching of a beggar's bowl before Allah, the Great Benefactor who will grant what man has planned and tried to acquire.

HADITH NO. 121

وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَيُّهَا النَّاسُ لَيْسَ مِنْ شَيْءٍ يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَ
يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا قَدْ أَمَرْتُكُمْ بِهِ وَلَيْسَ شَيْءٌ يُقَرِّبُكُمْ
مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا قَدْ نَهَيْتُكُمْ عَنْهُ
وَإِنَّ الرُّوْحَ الْأَمِيْنَ وَفِيْ رِوَايَةٍ وَإِنَّ رُوْحَ الْقُدُسِ نَفَثَ فِيْ
رُوْعِيْ أَنَّ نَفْسًا لَنْ تَمُوْتَ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا أَلَا فَاتَّقُوا
اللهَ وَأَجْمِلُوْا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمُ اسْتِبْطَاءُ الرِّزْقِ
أَنْ تَطْلُبُوْهُ بِمَعَاصِي اللهِ فَإِنَّهُ لَا يُدْرَكُ مَا عِنْدَ اللهِ إِلَّا
بِطَاعَتِهِ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَالْبَيْهَقِيُّ فِيْ شُعَبِ
الْإِيْمَانِ إِلَّا أَنَّهُ لَمْ يَذْكُرْ وَإِنَّ رُوْحَ الْقُدُسِ۔

TRANSLATION

It is narrated by Ibne Masoud (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "O ye people: There is nothing which may bring you close to paradise and take you farther from the Hell-fire than what I have enjoined you to do. And, there is nothing which may take you closer to the Hell-fire and take you remoter from the Paradise than what I have prohibited you from. And the Angel Ruhul-Amin (Gabriel) put this thing in my mind that no living soul will die until it has received its complete share of sustenance (decreed and pre-destined by Allah). Then you

should fear Allah and be moderate in your efforts to acquire sustenance. If there is some delay in the sustenance to reach you, you may not be led to acts of disobedience and to commital of sins in your anxiety to obtain livelihood without further loss of time. What is in the possession of Allah, it can be (and ought to be) obtained only through acts of His obedience."

EXPLANATION

If a sinner and a disobedient person is rolling in wealth, his wealth is a curse on his soul because anything which makes a man remote from Allah is nothing but a curse. Similarly, a disease or a trouble or poverty which take a man closer to Allah, is always a blessing in disguise.

HADITH NO. 122

وَعَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ
الْمَالِ وَلٰكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ بِمَا فِي يَدَيِ اللهِ وَأَنْ تَكُونَ
فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أُصِبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ رَوَاهُ التِّرْمِذِيُّ
وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيثٌ غَرِيبٌ وَعَمْرُو بْنُ وَاقِدٍ الرَّاوِي مُنْكَرُ الْحَدِيثِ

TRANSLATION

It is narrated by Abu Zarr (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Austerity in life does not consist in discarding (as unlawful) what Allah has made lawful nor does it necessitate the wasting or squandring of wealth. Abstemiousness in reality consists in depending on what is in the Hands of Allah (but is unseen) and not placing reliance on what your own hands possess (of wealth). And this is also part of austerity that, whenever you happen to be afflicted with any trouble, you should bear it patiently with hope of good reward and compensation in the Hereafter; and if this affliction is

prolonged for you, you should love it as a lasting feature of life".

EXPLANATION

It may again be emphasised that "Zuhd" or indifference to worldly benefis, otherwise called abstemiousness, consists in accepting as lawful for all time what Allah has made lawful and response the fullest confidence in the sustenance of Allah. The third important feature is to get pleased with the decree of Allah despite its better character.

HADITH NO. 123

وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ احْفَظِ اللّٰهَ
يَحْفَظْكَ احْفَظِ اللّٰهَ تَجِدْهُ تُجَاهَكَ وَإِذَا سَأَلْتَ فَاسْئَلِ اللّٰهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ وَاعْلَمْ
أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلٰى أَنْ يَّنْفَعُوْكَ بِشَيْءٍ لَمْ يَنْفَعُوْكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ لَكَ وَلَوِ
اجْتَمَعُوْا عَلٰى أَنْ يَّضُرُّوْكَ بِشَيْءٍ لَمْ يَضُرُّوْكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ
وَجَفَّتِ الصُّحُفُ رَوَاهُ التِّرْمِذِيُّ وَأَحْمَدُ۔

TRANSLATION

It is narrated by Ibne Abbas (رضی اللہ عنہ) that he was riding behind the Holy Prophet (صلی اللہ علیہ وسلم) when he (صلی اللہ علیہ وسلم): "O boy! you guard the injunctions and prohibitions of Allah, Allah will protect you (against worldly calamities and troubles in the Hereafter). You protect the Divine rights (i.e. always remember Him and think over the wonders of His creature), you will find Him in front of you (ready to grant your prayers). when you have to ask, you should ask Allah (alone). When you have to seek help, you should seek (only) His help. Know it for certain that if all the human beings join to bestow a benefit on you, they whould never do it except to the extent Allah has destined for you. Similarly if all the human beings get together to harm you, they will never harm you except to

the extent Allah has destined for you. The pens have been lifted and the registers are already dry". (Ahmed & Tirmizi).

EXPLANATION

To find Allah in front means to feel that Allah is watching you and you are seeing Him. This is an exalted state of mind which goes by the name of "Ehsan". To comprehend perpetual presence of Allah is an act of meditation which goes by the name of "Maraqbah". At an advanced stage of this spiritual exercise, a pious man views nothing in existance except the Presence of Allah. This state of the mind goes by the name of "Mashahidah" or perception.

HADITH NO. 124

وَعَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ
ابْنِ اٰدَمَ رِضَاهُ بِمَا قَضَى اللّٰهُ لَهٗ وَمِنْ شَقَاوَةِ ابْنِ اٰدَمَ تَرْكُهٗ
اسْتِخَارَةَ اللّٰهِ وَمِنْ شَقَاوَةِ ابْنِ اٰدَمَ سَخَطُهٗ بِمَا قَضَى اللّٰهُ
لَهٗ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

TRANSLATION

It is narrated by Sa'ad (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "A sign of the happiness of a man is to get pleased with the decree of Allah. And (a sign of) his wretchedness is to give up seeking goodness and blessings from Allah. And this is also (a sign of) wretchedness of a man that he should get displeased and angry with the decree of Allah".-- (Ahmed and Trimizi)

EXPLANATION

It is meet and proper for a man that he should continue to beg the blessings and benediction from Allah. Then he should remain pleased and happy with what Allah

grants him by way of blessings and good things of this world. This is a good spiritual state of the mind. This will afford him leisure for the worship of Allah. In all matters and conditions of life, a pious man always acts on the counsel of the Holy Prophet (صلی اللہ علیہ وسلم) in that: he always seeks goodness and favour of Allah, Always adopts the middle way in expeditious. To remain happy and pleased with the decree of Allah, even if the decree is bitter and unpleasant, is the correct way to win the pleasure of Allah. This is indeed a recognition of the fact that Allah is all-knowing and whatever He decides is best calculated to our advantages. Quite often we like things which are harmful to us and we dislike things which are useful to us. The knowledge of reality of things belongs to Allah who is our best Friend. We must conform to His judgments and decisions.

CHAPTER - III

HADITH NO. 125

عن جابر أنه غزا مع النبي صلى الله عليه وسلم قبل نجد فلما
قفل رسول الله صلى الله عليه وسلم قفل معه فأدركتهم
القائلة في واد كثير العضاه فنزل رسول الله صلى الله عليه وسلم وتفرق
الناس يستظلون بالشجر فنزل رسول الله صلى الله عليه وسلم تحت سمرة
فعلق بها سيفه ونمنا نومة فإذا رسول الله صلى الله عليه وسلم
يدعونا وإذا عنده أعرابي فقال إن هذا اخترط علي سيفي وأنا
نائم فاستيقظت وهو في يده صلتا قال من يمنعك مني
قلت الله ثلاثا ولم يعاقبه وجلس متفق عليه وفي رواية
أبي بكر الإسماعيلي في صحيحه فقال من يمنعك مني قال
الله فسقط السيف من يده فأخذ رسول الله صلى الله عليه
وسلم السيف فقال من يمنعك مني فقال كن خير آخذ
فقال تشهد أن لا إله إلا الله وأني رسول الله قال لا ولكني
أعاهدك على أن لا أقاتلك ولا أكون مع قوم يقاتلونك
فخلى سبيله فأتى أصحابه فقال جئتكم من عند خير الناس
هكذا في كتاب الحميدي وفي الرياض۔

TRANSLATION

It is narrated by Jabir (رضی اللہ عنہ) that he joined the Holy Prophet (صلی اللہ علیہ وسلم) in the fighting on the side of Nejd. On return from the expedition, Jabir also accompanied the Holy Prophet (صلی اللہ علیہ وسلم). The companions were overtaken by mid-day in a jungle which abounded in acacia trees. The Holy Prophet (صلی اللہ علیہ وسلم) and the companions sacttered beneeth different shedy trees (to spend a comfortable noon). The Holy Prophet (صلی اللہ علیہ وسلم) stayed under an acacia tree and hung his sword with a twig of the tree. All of us went into nap when suddenly the Holy Prophet (صلی اللہ علیہ وسلم) called us loudly. We (woke up and) saw that a rustic beduin was standing by his side. When we gathered around him, he (صلی اللہ علیہ وسلم) told us that this beduin drew his

sword on me (صلی اللہ علیہ وسلم) when I was asleep. I woke up and saw that he had my sword naked in his hand and he was asking me: "Who will save you from me?" I replied: "Allah (will save me). I repeated this thrice". The Prophet (صلی اللہ علیہ وسلم) did not punish him and himself sat down.

Abu Bakr Al-Ismaili narrated in his 'Sahih' (a compilation of the sayings of Holy Prophet: (صلی اللہ علیہ وسلم): "The beduin said: who will save you at my hands?" The Holy Prophet (صلی اللہ علیہ وسلم) replied: "Allah" On hearing this, the sword fell down from the hand of the beduin. The Holy Prophet (صلی اللہ علیہ وسلم) picked up the sword and said to the rustic: "Now, who will save you from me?" The beduin said: "Pleace be a kind apprehender." The Holy Prophet (صلی اللہ علیہ وسلم) said: "Bear witness that there is no deity except Allah and that I am the Apostle of Allah". The rustic replied: "No. (I shall not embrace Islam). Yet I give you a firm covenant that I shall not fight you nor shall I join those who may fight against you". The Holy Prophet (صلی اللہ علیہ وسلم) set him free. The rustic came to his people and said: "I have come to you from a man who is the best of mankind".

HADITH NO. 126

وَعَنْ اَبِیْ ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ
اِنِّیْ لَاَعْلَمُ اٰیَةً لَّوْ اَخَذَ النَّاسُ بِهَا لَکَفَتْهُمْ وَمَنْ یَّتَّقِ اللّٰهَ
یَجْعَلْ لَّهٗ مَخْرَجًا وَّیَرْزُقْهُ مِنْ حَیْثُ لَا یَحْتَسِبُ رَوَاهُ
اَحْمَدُ وَابْنُ مَاجَةَ وَالدَّارِمِیُّ۔

TRANSLATION

It is narrated by Abu Zarr (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "I know a verse (of the Holy Qur'an); if people were to act upon it, it would suffice them. The verse is:

وَمَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مَخْرَجًا وَّیَرْزُقْهُ مِنْ حَیْثُ لَا یَحْتَسِبُ۔

lit: Whoever fears Allah, Allah will provide him an escape (from worries) and will provide him sustenance from sources unthought of by him. (Ahamd, Ibn Majah)

EXPLANATION

Allah almighty always delivers a pious man from all sorts of anxieties, worries and sorrows and grants him sustenance or livelihood from sources which are beyond his imagination.

HADITH NO. 127

وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ اَقْرَاَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اَنَا الرَّزَّاقُ ذُوالْقُوَّةِ الْمَتِيْنِ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ ـ

TRANSLATION

It is narrated by Ibne Masued (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) taught me this verse:

"Lit: I am indeed the greatest sustainer who possesses real solid power (to provide)."

EXPLANATION

The above version is rare. The common version of this verse as it appears in the Holy Qur'an is this:

"Verily, Allah is the Greatest sustainer who possesses real solid power (to provide)."

HADITH NO. 128

وَعَنْ أَنَسٍ قَالَ كَانَ أَخَوَانِ عَلَى عَهْدِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ
يَحْتَرِفُ فَشَكَا الْمُحْتَرِفُ أَخَاهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
لَعَلَّكَ تُرْزَقُ بِهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that during the Holy Prophet's (صلی اللہ علیہ وسلم) time, there wer two brothers one of whom used to call on the Holy Prophet (صلی اللہ علیہ وسلم) and the other kept busy to earn his livelihood. The earning brother complained to the Holy Prophet (صلی اللہ علیہ وسلم) against his brother (that the did not earn his livelihood). The Holy Prophet (صلی اللہ علیہ وسلم) said to him: "May be that you are being provided sustenance due to him". (Trimizi)

EXPLANATION

This Hadith clearly lays down the principle that acquisition of religious knowledge may well be preferred to ordeinary pursuits for earning livelihood provided a man is unmarried and has no family burdens to bear. It is also incumbent on such a student of religious knowledge not beg for his sustenance. It also proves that financial support of helpless relatives brings blessings and abundance in the livelihood.

HADITH NO. 129

وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
إِنَّ قَلْبَ ابْنِ آدَمَ بِكُلِّ وَادٍ شُعْبَةٌ فَمَنْ أَتْبَعَ قَلْبَهُ الشُّعَبَ كُلَّهَا لَمْ يُبَالِ
اللّٰهُ بِأَيِّ وَادٍ أَهْلَكَهُ وَمَنْ تَوَكَّلَ عَلَى اللّٰهِ كَفَاهُ الشُّعَبَ رَوَاهُ ابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Amr (رضی اللہ عنہ), son of Al-Aas that the

Apostle of Allah (صلی اللہ علیہ وسلم) said: "Verily the mind of a man is (like) a twig of every jungle (i.e., it is filled with all sorts of consideratios and worries). So, whoever allows his mind to get entangled in the various considerations (of worldly life), Allah does not care in which of the jungles of (mental discard) he is made to die. And, he who places his reliance on Allah in all matters, Allah suffices to rectify all his affairs". (Ibn Majah)

EXPLANATION

This Hadith teaches a mental exercise which consists is disbanding all vulgar thoughts which enter the mind and appropriating one single and solid thought that Allah is sufficient as guide and support in the affairs of life. This attitude of the mind comes from constant memory of Allah and constant attention, on the life in the Hereafter. The reward of this exercise is that the human mind is properly disciplined and vulgar ideas do not enter its gates. Man with such a state of mind lives a perfectly peaceful life which is the envy of rulers.

HADITH NO. 130

وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَبُّكُمْ عَزَّ وَجَلَّ
لَوْ أَنَّ عَبِيْدِيْ أَطَاعُوْنِيْ لَأَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ وَأَطْلَعْتُ عَلَيْهِمُ
الشَّمْسَ بِالنَّهَارِ وَلَمَا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدِ رَوَاهُ أَحْمَدُ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Your Lord (Allah), the Exalted and the High says: If my servants obey me, I would send rains on them during the night and would make the sun to rise on them during the day and would not make them hear (the frightning) noise of thunder". (Ahmad)

HADITH NO. 131

وَعَنْهُ قَالَ دَخَلَ رَجُلٌ عَلَى أَهْلِهِ فَلَمَّا رَأَى مَا بِهِمْ مِنَ الْحَاجَةِ خَرَجَ إِلَى الْبَرِّيَّةِ فَلَمَّا رَأَتْ امْرَأَتُهُ قَامَتْ إِلَى الرَّحَى فَوَضَعَتْهَا وَإِلَى التَّنُّورِ فَسَجَرَتْهُ ثُمَّ قَالَتْ اللّٰهُمَّ ارْزُقْنَا فَنَظَرَتْ فَإِذَا الْجَفْنَةُ قَدِ امْتَلَأَتْ قَالَ وَذَهَبَتْ إِلَى التَّنُّورِ فَوَجَدَتْهُ مُمْتَلِئًا قَالَ فَرَجَعَ الزَّوْجُ قَالَ أَصَبْتُمْ بَعْدِي شَيْئًا قَالَتِ امْرَأَتُهُ نَعَمْ مِنْ رَبِّنَا وَقَامَ إِلَى الرَّحَى فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَمَا إِنَّهُ لَوْ لَمْ يَرْفَعْهَا لَمْ تَزَلْ تَدُوْرُ إِلَى يَوْمِ الْقِيٰمَةِ رَوَاهُ أَحْمَدُ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that a man came to his family. Seeing them in utter need of food and sustenance, he went away to the jungle. His wife saw that her husband had gone away (due to poverty and shame); she got up, went to the hand-mill and put it in proper form (for grinding). Then she went to the oven and made it hot. Then she prayed "O Allah: Grant us sustenance". Then she saw that the cavity round the hand-mill was full (of floor). Then she went to the oven and saw that it was full of loaves". Abu Horairah (رضی اللہ عنہ) continued to narrate: "Meanwhile her husband returned and asked: "Did you receive any eatables after I left?" The wife replied: "Yes. From our Lord". So the man went up to the hand-mill (and lifted its upper part to see the wounderful happening). The whole incident was narrated to the Holy Prophet (صلی اللہ علیہ وسلم) who said: "Had this man not lifted the upper part of the hand-mill, it would have continued to remain in motion and to yield floor till the Day of Judgment." (Ahmad)

EXPLANATION

Thie miracle was wronght in the life time of the Holy Prophet (صلی اللہ علیہ وسلم) for one of his followers owing to his perfect reliance on Allah and his full faith in His promise for sustenance.

HADITH NO. 132

وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّزْقَ لَيَطْلُبُ الْعَبْدَ كَمَا يَطْلُبُهُ أَجَلُهُ رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ۔

TRANSLATION

It is narrated by Abu Dardaa (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "The sustenance certainly seeks and pursues a man just as the appointed hour of death seeks and pursues him".

EXPLANATION

Just as death is certain to reach a man, the livelihood or sustenance destined for a man is equally certain to reach him. It is, therefore, improper to show anxiety and impatience in quest for sustenance. To adopt means and ways for the acquisition of livelihood is permitted but these should be no exaggeration in such efforts.

HADITH NO. 133

وَعَنِ ابْنِ مَسْعُودٍ قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ ۔ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ اللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ مُتَّفَقٌ عَلَيْهِ۔

TRANSLATION

It is narrated by Ibne Masued (رضی اللہ عنہ): "Even now, I am seeing the Holy Prophet (صلی اللہ علیہ وسلم), as it were, when he narrated the story of one of the prophets of a past age how his people beat him so much that he bled. He was

wiping blood from his face and saying (all the time): "O Allah! forgive my people because they are unaware of my reality (and the reality of my mission)." (Agreed)

EXPLANATION

It may be inferred from this Hadith that disobedience due to ignorance is a lesser sin than disobedience despite knowledge. The great scholar, Ibn Hajr Asqalani says: "The Prophet of Allah referred to in the above Hadith appears to be Prophet Noah (علیہ السلام). He was physically tortured by his people and time and again he bled and lay upon the ground (weak and unattended). Regaining his powers, he again got up and started his mission with the self-same zeal, sincerity and fervour. It is also surmised that the incident pertains to the Holy Prophet (صلی اللہ علیہ وسلم) himself who was similarly mal-treated on the Day of Ohud.

HADITH NO. 134

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ يُّرِدِ اللّٰهُ بِهٖ خَيْرًا يُّصِبْ مِنْهُ رَوَاهُ الْبُخَارِیُّ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Whomsoever Allah intends to bestow goodness, He puts him in affliction and trial". (Bukhari)

EXPLANATION

Trials and tribulation, disease and afflictions help to soften the ego of a man, shape him spiritually into a better man, cause forgiveness of his past sins and acts of disobedience, raise a man's status in the Hereafter and awaken him froom deep slumber of neglect and forgetfulness.

HYPOCRACY AND HEARING

The arabic word "Riaa" stands for ostentation. A hypocrite performs good deeds to inspire respect and regard for him in the hearts of people. He is not sincere to himself or to his Lord Creator because good deeds are always performed with a sincere desire to earn the pleasure of Allah and to benefit the life after death. The purpose of ostentation in deeds is to seek worldly gains and a position of respect in the society. At the same time, if sincere deeds inspire spontaneous love and respect for a true Muslim, this will not be "Riaa" but a gift of Allah. The mark of distinction between the two states -- the desireable and the undesirable -- is that, admiration of a good deed performed sincerely will not cause any exultation or pleasure in the mind of the doer. On the other hand it will inspire a source of gratitude for Allah who has granted the courage and power for the performance of good deeds. A sincere Muslim will avoid ostentation in his good deeds at every stage of the performance - at the initial stage, in the midst of the deed and at the final or conclusive stage. An incident may be quoted to demonstrate the difference between a sincere deed and a hyporcitical deed. Maulana Ashraft Ali Thanwi narrated: "A man twice performed the Haj pilgrimage. Some one came to see him. He called his servant and said to him wihtin hearing of the guest: Bring him water (zamzam) from the flask which I purchased on the occasion of the second Haj". This lost the reward of two Haj performances with the utterance of one small sentence.

CHAPTER - I

HADITH NO. 135

عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللّٰهَ لَا يَنْظُرُ إِلٰى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلٰكِنْ يَنْظُرُ إِلٰى
قُلُوْبِكُمْ وَأَعْمَالِكُمْ رَوَاهُ مُسْلِمٌ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Verily Allah, the Exalted, does not see towards your figures and your wealth. He actually sees towards your minds and your deeds". -- (Imam Muslim).

EXPLANATION

When minds and deeds are the real sources for the pleasure of Allah, it is incumbent on a sincere Muslim to guard his mind from vulgar thoughts and imagination and to embelish his good deeds with sincerity of purpose and beauty of performance.

HADITH NO. 136

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى
أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيْهِ مَعِيْ
غَيْرِيْ تَرَكْتُهُ وَشِرْكَهُ وَفِيْ رِوَايَةٍ فَأَنَا مِنْهُ بَرِيْءٌ هُوَ لِلَّذِيْ
عَمِلَهُ۔ رَوَاهُ مُسْلِمٌ۔

TRANSLATION

It is also narrated by Abu Horairah (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Allah, the Exalted has said: I dissociate Myself from the partnership of partners (attributed to Me). Whosoever performs a deed (of

obedience or worship) in which any one has been associated as My partner, I shall reject such a man and shall reject his partnership (with Me). Another version of the saying is: "I have nothing to do with such a deed and such a deed as well as its doer will belong to the partner for whom it was performed".

EXPLANATION

Ostentation and show are the apposite of mincerity in the performance of good deeds. Actions without sincerity are soul-less performance which do not deserve any reward. It is, therefore, proper that pleasure of Allah should be the only aim of all good deeds.

HADITH NO. 137

وَعَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
مَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهٖ وَمَنْ يُّرَآئِيْ يُرَآئِيْ اللّٰهُ بِهٖ مُتَّفَقٌ عَلَيْهِ۔

TRANSLATION

It is narrated by Jundab (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "Whosoever performs good deeds for his fame and publicity, Allah, the Exalted, will make him widely known for his (hidden) evil intentions. And, whosoever indulges in show and ostentation (for self publicity), Allah, the Exalted, will unveil to him the punishment designed and intended for insincere and self-seeking performances of (good) deeds.

HADITH NO. 138

وَعَنْ اَبِيْ ذَرٍّ قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اَرَاَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ
عَلَيْهِ وَفِيْ رِوَايَةٍ وَّيُحِبُّهُ النَّاسُ عَلَيْهِ قَالَ تِلْكَ عَاجِلُ

بُشْرَى الْمُؤْمِنِ رَوَاهُ مُسْلِمٌ۔

TRANSLATION

It is narrated by Abu Zarr (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) was asked to express his opinion about a person who performed good deeds and people admired him for those good deeds or people loved him for his good deeds. The Holy Prophet (صلی اللہ علیہ وسلم) said: "This (uncalled for and not intended) admiration is (in the nature of) immediate good news".

EXPLANATION

When a person is sincere in his obedience to the orders of Allah, he is made dear to the people by an act of Allah Himself. Since he never asked for such admiration or love and never worked for it, it may well be treated as a demonstration of the pleasure of Allah in this world. The real reward and display of Divine pleasure will be seen in the Hereafter.

CHAPTER - II

HADITH NO. 139

وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ نِيَّتُهُ طَلَبَ
الْاٰخِرَةِ جَعَلَ اللّٰهُ غِنَاهُ فِيْ قَلْبِهٖ وَجَمَعَ لَهٗ شَمْلَهٗ وَاَتَتْهُ الدُّنْيَا وَهِيَ
رَاغِمَةٌ وَّمَنْ كَانَتْ نِيَّتُهُ طَلَبَ الدُّنْيَا جَعَلَ اللّٰهُ الْفَقْرَ بَيْنَ
عَيْنَيْهِ وَشَتَّتَ عَلَيْهِ اَمْرَهٗ وَلَا يَاْتِيْهِ مِنْهَا اِلَّا مَا كُتِبَ لَهٗ رَوَاهُ التِّرْمِذِيُّ
وَرَوَاهُ اَحْمَدُ وَالدَّارِمِيُّ عَنْ اَبَانَ عَنْ زَيْدِ بْنِ ثَابِتٍ۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Whoever has made the acquisition of the Hereafter as his goal, Allah, the Exalted, makes his mind indifferent to worldly gains, feeling sufficiency in Whatever he possesses, makes all his affairs harmonious for him so that he has perfect peace of mind and the worldly (gains) comes to him under compulsion (from Allah). And (as against this), whoever sets this worldly life as his goal, Allah will bring forth want and poverty beneath his very eyes, will cause all his affairs to be scattered and disordered and worldly prosperity will not came to him except to the extent pre-destined for him". (Tirmizi & Ahmed).

EXPLANATION

Greed and avarice and blind pursuit of worldly gains will not do any good to man. He will lose his peace of mind and always remain perturbed and worried, discontented and miserable. As against this, a seeker of the Hereafter will remain mentally composed and peaceful, hopeful of receiving every good thing here and in the Hereafter and ever expectant of a pleasant life after death.

HADITH NO. 140

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قُلْتُ یَارَسُوْلَ اللّٰهِ بَیْنَا اَنَا فِیْ بَیْتِیْ فِیْ مُصَلَّایَ
اِذْ دَخَلَ عَلَیَّ رَجُلٌ فَاَعْجَبَنِیَ الْحَالُ الَّتِیْ رَاٰنِیْ عَلَیْهَا فَقَالَ رَسُوْلُ اللّٰهِ
صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ رَحِمَكَ اللّٰهُ یَا اَبَا هُرَیْرَةَ لَكَ اَجْرَانِ اَجْرُ السِّرِّ وَ
اَجْرُ الْعَلَانِیَةِ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِیْثٌ غَرِیْبٌ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that he said to the Holy Prophet (صلی اللہ علیہ وسلم): "O Apostle of Allah! I was offering prayers in my place of worship in my house when a man entered the house. I felt delighted that the man saw me in a good condition. (Would it be show, astentation or hypocrisy?)". The Holy Prophet (صلی اللہ علیہ وسلم) said: "O Abu Horairah (رضی اللہ عنہ)! May Allah have mercy on you. You will be twice rewarded, once for worship in privacy and secondly for worshipping openly."

EXPLANATION

Abu Horairah (رضی اللہ عنہ) was one of those companions who were nearest to the Holy Prophet (صلی اللہ علیہ وسلم). His state of delightedness was based on very noble thoughts and feelings. He was happy to realise that Allah Almighty revealed one of his good conditions to the people around him. It could also be due to his wish that all Muslims take to sincere worship of Allah like himself who was a true pupil and disciple of the Apostle of Allah (صلی اللہ علیہ وسلم).

HADITH NO. 141

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَخْرُجُ فِیْ
اٰخِرِ الزَّمَانِ رِجَالٌ یَّخْتِلُوْنَ الدُّنْیَا بِالدِّیْنِ یَلْبَسُوْنَ لِلنَّاسِ جُلُوْدَ
الضَّاْنِ مِنَ اللِّیْنِ اَلْسِنَتُهُمْ اَحْلٰی مِنَ السُّکَّرِ وَقُلُوْبُهُمْ قُلُوْبُ الذِّئَابِ
یَقُوْلُ اللّٰهُ اَبِیْ یَغْتَرُّوْنَ اَمْ عَلَیَّ یَجْتَرِءُوْنَ فَبِیْ حَلَفْتُ لَاَبْعَثَنَّ عَلٰی

اُولٰئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ فِيْهِمْ حَيْرَانَ رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is (also) narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Some people will appear in the last epoch of history who will deceive the worldly groups by (display of) religious signs (such as) wearing goat skins (to impress their abstemiousness and austerity). Their tongues (speech) will be sweeter than sugar (but) their minds will be like the minds of wolves (hard and devoid of human mercy). Allah (the Exalted) says about such hypocrites: "Are they intent upon deceiving Me or are they themselves in deception due to the latitude I have given them. I swear by My Exalted, Self that I will let loose on them such misery, trial and affliction from among themselves (in the shape of ruthless and cruel rulers) that even the wisest among them will become helpless and surprised (to realise that there was no way of deliverance from the tortures and the affliction being faced by the natives as a whole).

EXPLANATION

Every good Muslim must inculcate the habit of setting pious aim and selfless goal before performance of all good deeds. The pleasure of Allah without any personal feeling of gratification must be the set purpose behind all virtuous deeds.

HADITH NO. 142

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ

لِكُلِّ شَيْءٍ شِرَّةً وَّلِكُلِّ شِرَّةٍ فَتْرَةً فَاِنْ صَاحِبُهَا سَدَّدَ وَقَارَبَ

فَارْجُوْهُ وَاِنْ اُشِيْرَ اِلَيْهِ بِالْاَصَابِعِ فَلَا تَعُدُّوْهُ

رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "For every thing there is an excess and a zeal. And for every zeal, there is a langour. If an attitude of moderation is adopted in every action, it would lead to success and salvation. If, on the other hand, an action is started with such a dash and fervour that people raise their fingers to point out the excessive speed and volume, such a doer will not be counted among the successful."

EXPLANATION

The principle of golden mean is applicable to all virtuous deeds the performance of which is intended to bring salvation. Excess and exaggeration is bad even in acts of worship. The best of deeds are those which, though small in volume, are performed with steadfastness. Some time the reaction to a life of severes austerity and dedication is very unpleasant. A very pious man suddenly changes over to a life of sin and profligation to the astonishment of his admireres. Golden mean in all functions of human life is the key to a successful life. The human nature is such that, if its lagitimate physical and carnal desire are suppressed for a long time, it reacts very sharply. The Holy Prophet (صلی اللہ علیہ وسلم), therefore, taught his followers to fast and to break the fast; to worship during day and night and also to give rest to the body and the eyes; to marry and to beget children even while following a life of austerity.

HADITH NO. 143

وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ بِحَسْبِ امْرِئٍ
مِّنَ الشَّرِّ أَنْ يُّشَارَ إِلَيْهِ بِالْأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ
اللهُ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "So much of evil is sufficient for (the condemnation) a man that fingers are raised at him in religious or worldly matters except for a man who is guarded by Allah".

EXPLANATION

To crave for distinction in life is a psychological weakness of man which at times, makes him transgress all limits of decency and Divine laws laid down for good behaviour. A man may be religious type or a purely worldly man, if he endeavour for limelight in his society, he is surely doing harm to his soul. Obscurity with good deeds performed silently is far better for the salvation of a man than pomp, glory and a position of distinction.

HADITH NO. 144

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهُ خَرَجَ يَوْمًا اِلٰى مَسْجِدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِيْ فَقَالَ مَا يُبْكِيْكَ قَالَ يُبْكِيْنِيْ شَيْئٌ سَمِعْتُهُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ وَّمَنْ عَادٰى لِلّٰهِ وَلِيًّا فَقَدْ بَارَزَ اللّٰهَ بِالْمُحَارَبَةِ اِنَّ اللّٰهَ يُحِبُّ الْاَبْرَارَ الْاَتْقِيَاءَ الْاَخْفِيَاءَ الَّذِيْنَ اِذَا غَابُوْا لَمْ يُتَفَقَّدُوْا وَاِنْ حَضَرُوْا لَمْ يُدْعَوْا وَلَمْ يُقَرَّبُوْا قُلُوْبُهُمْ مَصَابِيْحُ الْهُدٰى يَخْرُجُوْنَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

TRANSLATION

It is narrated by Umar, son of Khattab (رضی اللہ عنہ) (the second Caliph of the Holy Prophet of Islam: (SA) that one day he went out to the Mosque of the Holy Prophet (صلی اللہ علیہ وسلم). He found Mo'aaz (رضی اللہ عنہ), son of Jabal sitting by the grave of the Holy Prophet (صلی اللہ علیہ وسلم) and weeping. He enquired: "What makes you weep?" Mo'aaz replied: "What I heard from the Holy Prophet (صلی اللہ علیہ وسلم) saying:

'Verily a little bit of display (of virtue) is a kind of polytheism and, whosoever is enimical to a friend of Allah, he has (as it were) challanged Allah (the Almighty) to fighting and war. Verily Allah loves those virtuous and pious people who are in obscurity so that, when they are absent, no body enquires about them; when they are present, they are not called out to the forefront nor they are respectfully offered a seat to sit down close by. Their hearts are the torch-light of guidance. They appear (in society) from every obscure place of habitation.

EXPLANATION

The cause of weeping is slight polytheism and bearing of grudge against that rea; friends of Allah most of them being hidden and away from lime light. The friends of Allah are seldom recognized openly. They are under a Divine cloak and none except Allah knows them in reality. The God-fearing people are often in rough physical condition with dis-havelled hair and dust-stained bodies. People little care for them but Allah knows their worth and has such regard for them that, if they swear by God for some thing particular, that something must take place instantaneously. None can join the comity of divine friends except those who are really God-fearing.

HADITH NO. 145

وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى يُرَآئِىْ فَقَدْ اَشْرَكَ وَمَنْ صَامَ يُرَآئِىْ فَقَدْ
اَشْرَكَ وَمَنْ تَصَدَّقَ يُرَآئِىْ فَقَدْ اَشْرَكَ (رَوَاهُ اَحْمَدُ)

TRANSLATION

It is narrated by Shaddad Bin Aus (رضی اللہ عنہ) that he heard the Holy Prophet (صلی اللہ علیہ وسلم) saying: "Whosoever says prayers to show (his virtue), he is guilty of polytheism; whosoever keeps a fast to display (his piety)

he has committed polytheism; and whosoever gives in charity for ostentation, he has committed polytheism".

EXPLANATION

Any good deed which is performed for display (of piety), it is polytheism in its worst form. However open polytheism is idol-worship.

HADITH NO. 146

وَعَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُوْنُ
فِيْ اٰخِرِ الزَّمَانِ اَقْوَامٌ اِخْوَانُ الْعَلَانِيَةِ اَعْدَآءُ السَّرِيْرَةِ فَقِيْلَ
يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يَكُوْنُ ذٰلِكَ قَالَ ذٰلِكَ بِرَغْبَةِ بَعْضِهِمْ
اِلٰى بَعْضٍ وَّرَهْبَةِ بَعْضِهِمْ مِّنْ بَعْضٍ۔

TRANSLATION

It is narrated by Mo'aaz Bin Jabal (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "During the last periods of this world's life some people shall appear who will apparently claim to be friends but they will be enemies secretly." Being asked how shall this happen, the Holy Prophet (صلی اللہ علیہ وسلم) elaborated: "This will happen because people will become covetous and greedy to one another and some will become fearful of others".

EXPLANATION

Friendship will be built on worldly considerations. When worldly gain will not be required, friendship will disappear. Their friendship and their enmity will not rise from any motive of love for Allah or for righteousness. Moral values will disappear and all human relationships -- good or bad -- will arise from purely worldly motives.

HADITH NO. 147

وَعَنْ شَدَّادِ بْنِ اَوْسٍ اَنَّهُ بَكٰى فَقِيْلَ لَهُ مَا يُبْكِيْكَ قَالَ شَيْءٌ سَمِعْتُ
مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فَذَكَرْتُهُ فَاَبْكَانِيْ
سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَتَخَوَّفُ عَلٰى اُمَّتِي الشِّرْكَ
وَالشَّهْوَةَ الْخَفِيَّةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَتُشْرِكُ اُمَّتُكَ مِنْ بَعْدِكَ قَالَ
نَعَمْ اَمَا اِنَّهُمْ لَا يَعْبُدُوْنَ شَمْسًا وَّلَا قَمَرًا وَّلَا حَجَرًا وَّلَا وَثَنًا وَّلٰكِنْ
يُرَاءُوْنَ بِاَعْمَالِهِمْ وَالشَّهْوَةُ الْخَفِيَّةُ اَنْ يُّصْبِحَ اَحَدُهُمْ صَائِمًا فَتَعْرِضُ لَهُ
شَهْوَةٌ مِّنْ شَهَوَاتِهِ فَيَتْرُكُ صَوْمَهُ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

TRANSLATION

It is narrated by Shaddad bin Aus (رضی اللہ عنہ) that (one day) he wept. On being asked as to what made him weep, he said: "What I heard from the Holy Prophet (صلی اللہ علیہ وسلم) makes me weep. He (صلی اللہ علیہ وسلم) said: "I fear of secret polytheism from some of my followers". I asked wondering: "Will your followers indulge in polytheism after you?" He elaborated: "Beware! they will not worship the sun or the moon or the stones or the idols; but they will display their good deeds to earn title of piety. And they will indulge in fulfillment of low desires secretly. The way of such fulfillment will be that one of them will begin his day with fasting. But in the course of fasting, low desire of eating, or drinking or sex will rise in his mind and (instead of controlling low desires), he will hastens to break the fast.

EXPLANATION

Ostentation or display of good deeds will constitute secret polytheism and pre-mature breaking of fast (in disregard of Divine injuction) will nullify good deeds.

HADITH NO. 148

وَعَنْ اَبِیْ سَعِیْدٍ قَالَ خَرَجَ عَلَیْنَا رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
وَنَحْنُ نَتَذَاكَرُ الْمَسِیْحَ الدَّجَّالَ فَقَالَ اَلَا اُخْبِرُكُمْ بِمَا هُوَ
اَخْوَفُ عَلَیْكُمْ عِنْدِیْ مِنَ الْمَسِیْحِ الدَّجَّالِ فَقُلْنَا بَلٰی یَا رَسُوْلَ
اللّٰهِ قَالَ الشِّرْكُ الْخَفِیُّ اَنْ یَّقُوْمَ الرَّجُلُ فَیُصَلِّیْ فَیَزِیْدُ صَلٰوتَهُ
لِمَا یَرٰی مِنْ نَّظَرِ رَجُلٍ رَوَاهُ ابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Abu Saeed (رضی اللہ عنہ) who said that the Holy Prophet (صلی اللہ علیہ وسلم) came to us (companions) who were discussing the appearance of Maseeh-ad-Dajjal. He said: "Shall I not narrate to you a thing which is more dangerous than Maseeh-ad-Dajjal?" We replied: "Why not, (O Prophet of Allah). He (صلی اللہ علیہ وسلم) said: "Ttat dangerous thing is the secret polytheism which rises from display of good deeds. (For instance), a man prays and keeps adding to his acts of prayer just to tell the people around that he was a pious devotee.

EXPLANATION

Ostentation or display of good deeds with intention of earning praise is more dangerous than the appearance of Dajjal.

HADITH NO. 149

وَعَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ
وَسَلَّمَ لَوْ اَنَّ رَجُلًا عَمِلَ عَمَلًا فِیْ صَخْرَةٍ لَّا بَابَ لَهَا وَلَا كُوَّةَ
خَرَجَ عَمَلُهُ اِلَی النَّاسِ كَائِنًا مَّا كَانَ۔

TRANSLATION

It is narrated by Abu Saeed Khudri (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "If a man does a deed in a rock which has no opening and no holes, the news of the

deed will reach the people outside, with all its details".

EXPLANATION

Man should not perform good deeds with intention of earning good name among the people. His secret good deeds may catch publicity by an act of God and God may make him dear among the people. Since it will be an act of God, the man will not be liable to punishment for polytheism because his sincerity in the performance of good deeds was unquestioned.

HADITH NO. 150

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّمَا أَخَافُ عَلَى هٰذِهِ الْأُمَّةِ كُلَّ مُنَافِقٍ يَتَكَلَّمُ بِالْحِكْمَةِ
وَيَعْمَلُ بِالْجَوْرِ رَوَى الْبَيْهَقِيُّ الْأَحَادِيثَ الثَّلَاثَةَ فِي شُعَبِ الْإِيمَانِ۔

TRANSLATION

Umar (رضی اللہ عنہ), son of Khattab narrated that the Holy Prophet (صلی اللہ علیہ وسلم) said: "I am afraid that this nation (my followers) may be subjected to the terror of many a hyprcite who may talk with wisdom but may act unjustly.

EXPLANATION

Scholars of Islam with sweet speech and eloquent diction win over the hearts of simple people in this age of deception and hypocrisy. They do not act on their own knowledge and their minds are without of the light of piety or fear of Allah. When people are drawn close to them and show respect for their lofty religions status, they use them for their worldly purposes.

HADITH NO. 151

وَعَنِ الْمُهَاجِرِيْنَ حَبِيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ قَالَ اللّٰهُ تَعَالَى إِنِّي لَسْتُ كُلَّ كَلَامِ الْحَكِيْمِ أَتَقَبَّلُ وَلٰكِنِّي

أَتَقَبَّلُ هَمَّهُ وَهَوَاهُ فَإِنْ كَانَ هَمُّهُ وَهَوَاهُ فِي طَاعَتِي جَعَلْتُ صَمْتَهُ
حَمْدًا لِي وَوَقَارًا وَإِنْ لَمْ يَتَكَلَّمْ رَوَاهُ الدَّارِمِيُّ ـ

TRANSLATION

It is narrated by Mahajir (رضی اللہ عنہ), son of Habib, that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Allah, the Exalted, says: I do not accept all the speech which a wise man may utter but I do accept his (good) itention and (good) inclination if his itention and inclination is really for My obedience I treat (even) his silence as My praise and My glorification even if he does not speak out (in My praise and glorification).

EXPLANATION

Mere words and speech are no indication of sincere praise and glorification. An cloquent man may win over the oudience but he may never be sincere in his utterances. On the other hand, a pious man may not indulge in more talk but his silence may be more eloquent than lofty praise and glorification because his heart is filled with the Love and respect of his Lord Creator.

WEEPING DUE TO FEAR OF ALLAH
CHAPTER - I

HADITH NO. 152

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَ
لَضَحِكْتُمْ قَلِيلًا رَوَاهُ الْبُخَارِيُّ.

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "By Him" who holds my life. If you had known what I know, you would weep profusely and laughly sparingly." (Al-Bokhari)

EXPLANATION

The Muslims have been warned in the above Hadith to shun easy and idle life and avoid the company of those who indulge in frivolous pursuits. It has been taught by scholars of great revowned that during young age, one should have more of fear than hope: and towards the second half of life, one should have more of hope than fear because, on approach of death, one should entertain maximum expectation of forgiveness from Allah and die with complete hope of His mercy.

HADITH NO. 153

وَعَنْ أُمِّ الْعَلَاءِ الْأَنْصَارِيَّةِ قَالَتْ قَالَ رَسُولُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَا أَدْرِي وَاللّٰهِ لَا أَدْرِي وَأَنَا
رَسُولُ اللّٰهِ مَا يُفْعَلُ بِي وَلَا بِكُمْ رَوَاهُ الْبُخَارِيُّ.

TRANSLATION

It is narrated by Um-ul-Alaa Al-Ansariah (رضی اللہ عنہ) who said that the Holy Prophet (صلی اللہ علیہ وسلم) said: "By Allah! I do not know. By Allah! I do not know. Despite the fact that I am the Apostle of Allah what is going to become of me and what is going to befall you".

EXPLANATION

The above Hadith was uttered by the Holy Prophet (صلی اللہ علیہ وسلم) on the occasion of the death of Usman son of Mazoon (رضی اللہ عنہ) who was one of the most important of the companions who had migrated from Mecca with the Holy Prophet (صلی اللہ علیہ وسلم). In the grave yard Jannet-ul-Baqeeh, the Holy Prophet (صلی اللہ علیہ وسلم) burried him kissed on his forehead and wept on his sad demise. One of the women present on the spot addressed the departing soul in the following words: "O son of Mazoon! rejoice and be pleased with the paradise because you are ending the worldly life so well". The Holy Prophet (صلی اللہ علیہ وسلم) warrned the women on utterance of irresponsible words about the unseen aspects of the human life. This unusual utterance of the Holy Prophet (صلی اللہ علیہ وسلم) detícted the then state of his mind that things concerning the life in the Hereafter may not be taken lightly. Only Allah knows what is in store for every soul after his death.

HADITH NO. 154

وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ
عَلَيَّ النَّارُ فَرَاَيْتُ فِيْهَا امْرَاَةً مِّنْ بَنِيْ اِسْرَآءِيْلَ تُعَذَّبُ فِيْ هِرَّةٍ لَّهَا
رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَاْكُلُ مِنْ خِشَاشِ الْاَرْضِ حَتّٰى
مَاتَتْ جُوْعًا وَّرَاَيْتُ عَمْرَو بْنَ عَامِرِنِ الْخُزَاعِيَّ يَجُرُّ قُصْبَهٗ فِي
النَّارِ وَكَانَ اَوَّلَ مَنْ سَيَّبَ السَّوَآئِبَ رَوَاهُ مُسْلِمٌ۔

TRANSLATION

It is narrated by Jabir (رضی اللہ عنہ) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "The (Hell) Fire was presented to me (during the night of Ascension or during a dream or during a spiritual state of abnormal consionssness).

I saw a woman belonging to Bani Israel, who was being punished for a cat which she had tied up and to which she did not give any food nor did she set her fear so that she may feed herself on creatures of the earth. She died of hunger. And I saw Amr, son of Aamir Khuzai dragging his intestines in the Fire (of Hell) and he was the first person to free a she-camel from all labour.

EXPLANATION

During Jahilyya or the pre-Islamic period of history, the Arabs used to set a she-camel free whenever some body reached home safe after a long and toilsome journey or some body recovered from a prolonged and dangerous illness. The she-camel which was set free was usually one which had successively given birth to she-camels. Such she camel were not pressed to any service nor were they mounted upon. Such she-camels were attributed to particular idols. The first man who started this evil custom was Amr son of Aamir Khuzai who was also the first man to introduce idol-worship in Arabia.

HADITH NO. 155

وَعَنْ أَبِي عَامِرٍ أَوْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ
الْخَزَّ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عَلَمٍ
يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ رَجُلٌ لِحَاجَةٍ فَيَقُولُونَ ارْجِعْ
إِلَيْنَا غَدًا فَيُبَيِّتُهُمُ اللّٰهُ وَيَضَعُ الْعَلَمَ وَيَمْسَخُ آخَرِينَ قِرَدَةً وَ

خَنَازِيْرَ اِلٰى يَوْمِ الْقِيٰمَةِ رَوَاهُ الْبُخَارِيْ-

TRANSLATION

It is narrated by Abu Aamir or Abu Malik Al-Ash'ari (رضی اللہ عنہ) that he heard the Holy Prophet (صلی اللہ علیہ وسلم), say "Some groups of my followers will appear who will consider to be lawful and permissible such forbidden things like silk and tissue, wine, and instruments of music. Such people will sojourn at the feet of high mountains. Needy and destitute groups of people will approach them for charity. (one sign of their prosperity will be that) their cattle will return home in the evenings well fed and full of milk. A beggar will approach them with request for the fulfilment of his needs. They will tell him (out of miserliness) to come next day. Allah will (due to their miserliness and ungratefulness) send on them His chastisement in that some of them will be killed by the fall of mountains on them and some others will be deformed and metamorphosed into monkeys and pigs who will continue in the bad shape till Day of Judgment.

EXPLANATION

Two important inferences may be drawn from the above Hadith. One of the lessons to be remembered is that miserliness and hard-heartedness are such moral diseases which may invite punishment of Allah. The second lesson is that the punishment of metamorphosis or changes of form and face into those of ugly anmals was not confined to pre-Islamic nations who committed sin, disobedience and rebellion against the orders of Allah. This mode of punishment can be inflected even on the Muslims who commit such bad crimes. However, such instances are not available in the early and middle centuries of Islam. Such punishment may be in store for the later generations.

HADITH NO. 156

وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَنْزَلَ اللّٰهُ بِقَوْمٍ عَذَابًا اَصَابَ الْعَذَابُ مَنْ كَانَ فِيْهِمْ ثُمَّ بُعِثُوْا عَلٰى اَعْمَالِهِمْ (مُتَّفَقٌ عَلَيْهِ)۔

TRANSLATION

It is narrated by Ibne-Umar (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "When Allah, sends his chastisement to a people, it overtakes every one who is among those people. Theseafter they will be resurrected (in good or bad conditions) according to their (good or bad) deeds". (Imam Bokhari & Imam Muslim).

EXPLANATION

When the wrath of Allah overtakes some sinful people, eve the virtuous and the obedient among them are not spared in general and overall chastisement but, on the Day of Resurrection, the good deeds of the pious and the virtuous people will benefit them and they will get their well earned reward.

HADITH NO. 157

وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُبْعَثُ كُلُّ عَبْدٍ عَلٰى مَامَاتَ عَلَيْهِ رَوَاهُ مُسْلِمٌ۔

TRANSLATION

It is narrated by Jabar (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Every person will be resurrected on the Day of Judgment on the self-same condition in which he died".

EXPLANATION

Condition stands for condition of the mind or the state of the mind such as faithfulness or faithlessness, loyalty or disloyalty, obedience or disobedience to Allah. All is well that ends well, the salvation of a man depends on his good or bad conditions of the mind at the end of his life. Let us, therefore, pray for a glorious end in keeping with the pleasure of Allah.

CHAPTER - II

HADITH NO. 158

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ
طَالِبُهَا رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "I have not seen any thing like the Hell-fire, the fugitive of which is sleeping nor have I seen any (pleasing) thing like the Paradise, the seeker of which is sleeping.

EXPLANATION

The above Hadith depicts the general lethargic tendency of mankind, a majority of which is physically idol and mentally inactive. Knowing fully well and believing in the ultimate reward of human deeds, people are not found eager to avoid evil deeds which pave the road to the hell fire nor are they eager to work for the pleasant abode in paradise. It is indeed a sad commentry on the moral behaviour of mankind, and their difference.

HADITH NO. 159

وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ أَرٰى مَا لَا تَرَوْنَ وَأَسْمَعُ
مَا لَا تَسْمَعُوْنَ أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا فِيْهَا مَوْضِعُ
أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهٗ سَاجِدًا لِلّٰهِ وَاللهِ لَوْ تَعْلَمُوْنَ مَا أَعْلَمُ
لَضَحِكْتُمْ قَلِيْلًا وَلَبَكَيْتُمْ كَثِيْرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ وَلَخَرَجْتُمْ
إِلَى الصُّعُدَاتِ تَجْأَرُوْنَ إِلَى اللهِ قَالَ أَبُوْ ذَرٍّ يَا لَيْتَنِيْ كُنْتُ شَجَرَةً تُعْضَدُ رَوَاهُ
أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Abu Zarr (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "I see what you do not see (of the signs of approaching Doomsday and the reflections of the majesty and loftiness of Lord Creator) and I hear what you do not hear (of the secrets of the life after death and awe-inspiring events of the Doomsday). The heavens make loud noise and it does so rightly. By Allah whose Grip is on my life, there is no space as wide as four fingers but an angel of Allah is lying prostrate on it in worship of Allah. If you were to know what I know (of the ultimate reality of things), you would laugh little and weep profusely and would cease to have pleasure in the company of women in your beds. You would run away to desolate jungles crying and bewailing to Allah (for the forgivness of your sins)." On hearing this Hadith, Abu Zarr (overpowered with fear of Allah) said: "I wish I was a tree which was chopped off (and ceased to exist for all times).

EXPLANATION

The noise in the heaven or the skies is due to multitudes of angels occupying every nook and corner of the skies. Some of them are kneeling, some are lying prostrate in the Angust presence of Allah, the Lord Creator of all, and some are standing erect most respectfully in a state of prayer. The reaction of Abu Zarr on hearing the Hadith was symbolic of the similar reaction of many other companions of the Holy Prophet (صلی اللہ علیہ وسلم). The exceeding fear was the fear of accountality of deeds before the Tribunal of Allah.

HADITH NO. 160

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

مَنْ خَافَ اَدْلَجَ وَمَنْ اَدْلَجَ بَلَغَ الْمَنْزِلَ اَلَا اِنَّ سِلْعَةَ اللّٰهِ غَالِيَةٌ
اَلَا اِنَّ سِلْعَةَ اللّٰهِ الْجَنَّةُ رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "whoever fears (a mightly attack of the enemy), he sets forward at nightfall (to escape the enemy attack). And whoever sets out early at night, he reaches the destination (safe and sound). Hearken! The merchandise of Allah is very costly. Hearken! the merchandise of Allah is the Paradise.

EXPLANATION

The above allegory has been stated to explain the spiritual journey of a believer. The real enemy of man is devil and the carnal self of man. Both these enemies work hard to steal away the spiritual wealth of a Muslim by temptations and allurements. A believer has, therefore, to keep vigil against any attack of devil or the carnel self of man. With sincerity of purpose and faith in the benevolance of Allah, the spiritual journey is completed in spite of all hazards. The sweet abode in the paradise is not easy to win. It is very costly and its cost is good deeds and sincere efforts for the pleasure of Allah and His Holy Prophet (صلی اللہ علیہ وسلم).

HADITH NO. 161

وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللّٰهُ جَلَّ ذِكْرُهٗ اَخْرِجُوْا مِنَ النَّارِ
مَنْ ذَكَرَنِيْ يَوْمًا اَوْ خَافَنِيْ فِيْ مَقَامٍ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Allah, the Exalted and Most High, will say (on the day of Judgment to the security guards (angels) of the Hell: "Take out of Fire any one who

remembered Me for one day or who feared Me on any one occasion".

EXPLANATION

Rememberance of Allah means sincere belief in His oneness. This belief, as stated in another Hadith, is the gate way to paradise. The fear of Allah stands between man and disobedience of Allah. If a man does not avoid indulgence in sin and disobedience, it does not behove him to claim fear of Allah. Fuzail, a great saint of Islam, used to say: "If any one ask you, do you fear Allah? You should keep silent because, if you affirm that you fear Allah, you are telling a lie, if you deny, you beocme a disbeliever.

HADITH NO. 162

وَعَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ
هٰذِهِ الْاٰيَةِ وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَهُمُ الَّذِيْنَ
يَشْرَبُوْنَ الْخَمْرَ وَيَسْرِقُوْنَ قَالَ لَا يَا ابْنَةَ الصِّدِّيْقِ وَلٰكِنَّهُمُ الَّذِيْنَ
يَصُوْمُوْنَ وَيُصَلُّوْنَ وَيَتَصَدَّقُوْنَ وَهُمْ يَخَافُوْنَ اَنْ لَّا يُقْبَلَ مِنْهُمْ
اُولٰٓئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْخَيْرَاتِ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ۔

TRANSLATION

It is narrated by Lady Aisha (رضي الله عنها) that she asked the Apostle of Allah (صلى الله عليه وسلم) to explain the meaning of this verse of the Holy Qur'an:

i.e., "they gives away (wealth) in charity yet their hearts fearing God all the time."

Does it refer to those people who drink wine and

who steal ?" The Holy Prophet (صلی اللہ علیہ وسلم) replied! "O daughter of (Abu Baker) Siddiq! It rather refers to those (pious) people who keep fast, who say (regular) prayers and give away (their wealth) in charity yet they fear that it may not be accepted by Allah. They (indeed) are the people who excel and take precedence in the performance of good deeds".

EXPLANATION

The pious and God-fearing Muslims are greedy in the performance of good deeds but they are never satisfied with the quality of their deeds and continue to fear lest their good deeds may not find acceptance by Allah due to want of sincerity or imperceptible admixture of display or inferior quality. They keep seeking forgivness of Allah after every good deed that they are able to perform with the kindness of Allah.

HADITH NO. 163

وَعَنْ أُبَيِّ ابْنِ كَعْبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ
ثُلُثُ اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ اذْكُرُوا اللهَ اذْكُرُوا اللهَ جَاءَتِ
الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا
فِيهِ رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Obayye (رضی اللہ عنہ), son of Ka'ab that the Holy Prophet (صلی اللہ علیہ وسلم) used to get up when one-third of the night passed away and said: "O people! remember Allah. remmeber Allah! The first blast of the last day's trumpet is approaching which will be followed by the second blast. Death has come close with all its concomitants.

EXPLANATION

This Hadith impresses the importance of mid-night prayer called "Tahajjud" which literally means "prayer offered with an effort". The reference to the first and the second blast of the last day's trumpet is to remind about the fast approaching Doomsday. Sleeping is symbolic of death and re-awaking is symbolic of resurrection. Attention has been drawn to a daily feature of life that death and resurrection are as true and as certain as our sleeping at night and awaking in the morning.

HADITH NO.164

وعن ابي سعيد قال خرج النبي صلى الله عليه وسلم لصلوة فرأى الناس كأنهم يكتشرون
قال اما انكم لو اكثرتم ذكر هاذم اللذات لشغلكم عما ارى الموت فاكثروا ذكر هاذم اللذات
الموت فانه لم يأت على القبر يوم الا تكلم فيقول انا بيت الغربة وانا بيت الوحدة وانا بيت
التراب وانا بيت الدود واذا دفن العبد المؤمن قال له القبر مرحبا واهلا اما ان كنت
لاحب من يمشي على ظهري الي فاذ وليتك اليوم وصرت الي فسترى صنيعي بك قال فيتسع
له مد بصره ويفتح له باب الى الجنة واذا دفن العبد الفاجر او الكافر قال له القبر لا مرحبا
ولا اهلا اما ان كنت لابغض من يمشي على ظهري الي فاذ وليتك اليوم وصرت الي
فسترى صنيعي بك قال فيلتئم عليه حتى تختلف اضلاعه قال وقال رسول الله صلى الله عليه
وسلم باصابعه فادخل بعضها في جوف بعض ويقيض له سبعون تنينا لو ان واحدا منها
نفخ في الارض ما انبتت شيئا ما بقيت الدنيا فينهشنه ويخدشنه حتى يفضى به الى الحساب
قال وقال رسول الله صلى الله عليه وسلم انما القبر روضة من رياض الجنة او حفرة من حفر النار
رواه الترمذي۔

TRANSLATION

It is narrated by Abu Saeed (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) came out for prayers and saw the people in a jovial mood. He addressed them thus: "If you often remember that which destroys all sensual pleasures (i.e., death), you will be prevented from indulging in jubliation. So you should often remember (the fast

approaching) death. Every day (which dawns on the world), the grave says (as it were): 'I am the house of strangness. I am the house of lonliness. I am the house of dust and insects. Whenever a believing (and pious) man is buried in the grave, the grave (as it were) addresses him thus. "You are welcome. You have entered a specious abode. I loved you most among people who worked on the earth. To day I have been given mastery and rule over you and you have been constrained (by death) to find your way to me. You will soon see how hospitable and kind I am towards you". The Holy Prophet (صلى الله عليه وسلم) said: "The grave expends for the pious Muslim as far as his right can go and a door is opened for him towards the paradise (through which he is able to see his eternal abode in the paradise with all the concomitant pleasures and luxuries as well as the cool breeze of paradise comes to him every now and then)."

And, when an unblieving or disobedient servant of Allah is buried, the grave says to him: "this abode is not specious for you, nor do I greet you. In my estimate, you were the worst of the persons who walked on me (the earth). Today I have been given mastery and rule over you and you have been driven to me under complusion (of death). You will see how roughly I treat you." The Holy Prophet (صلى الله عليه وسلم) said: "The grave squeezes him so much that his ribs exchange their position." The narration continues: "The Holy Prophet (صلى الله عليه وسلم) put his fingers of one hand into the fingers of the other to demonstrate how the ribs will enter into one another. He (صلى الله عليه وسلم) continued to say: "Seventy enormous snakes will be appointed to bite and tear him till he is brough before the Divine Tribunal to render account (of his life deeds). These snakes will be so venomous that, if on of them breathes on the earth, it would lose its fertility for all time and nothing would grow on it". Abu Saeed (رضي الله عنه) said:

The Holy Prophet (صلی اللہ علیہ وسلم) continued to say: "The grave or burial place is either a garden among the gardens of paradise or a ditch full of fire among the hotditches of the hell".

EXPLANATION

Rememberance of death is a sure and effective way to ward off evil acts and intentions as well as to greedily perform virtuous acts and entertain good ideas and intentions for the human race. Human body decays after death and, under normal physical laws, it is eaten away by insects and in due course it becomes part and parcel of the earth. However, bodies of prophets, martyrs in the cause of Allah and pious scholars who have lived scrupulously honest and virtuous lives, are exceptions. The Holy Prophet (صلی اللہ علیہ وسلم) clearly indicated that: "Verily, Allah has made it unlawful for the earth to eat away the bodies of the Prophets (AS)." Similarly the Holy Qur'an emphatically commands that the martyrs in the cause of Allah may never he regarded as dead. As regards the pious scholars of Islam, a great saying of the Holy Prophet supports their claim in that their bodies will also be saved from being eaten away by insects. The Holy Prophet (صلی اللہ علیہ وسلم) said: "The ink used by a Muslim scholar is better than the blood of the martyrs." The scholars who have lived and died for Islam are surely entitled to the great status of martyrs because they never lived a life of the flesh or carnal desires. Every moment of their valuable life time was spent in the service of human beings who were invited to the path of rectitude taught by Islam or in defending the great principles of Islam against wicked and baseless propaganda of the enemies of Islam.

HADITH NO. 165

وَعَنْ اَبِیْ جُحَیْفَةَ قَالَ قَالُوْا یَا رَسُوْلَ اللّٰہِ قَدْ شِبْتَ قَالَ
شَیَّبَتْنِیْ سُوْرَةُ هُوْدٍ وَّ اَخَوَاتُهَا رَوَاہُ التِّرْمِذِیُّ۔

TRANSLATION

It is narrated by Abu Johaifah (رضی اللہ عنہ) that the companions said: "O Apostle of Allah (صلی اللہ علیہ وسلم) you are getting old". He (صلی اللہ علیہ وسلم) said: "Surah Hood (a chapter of the Holy Qur'an) and other Chapters like it have made me old".

HADITH NO. 166

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ اَبُوْ بَکْرٍ یَا رَسُوْلَ اللّٰہِ قَدْ شِبْتَ قَالَ
شَیَّبَتْنِیْ هُوْدٌ وَّ الْوَاقِعَةُ وَالْمُرْسَلٰتُ وَعَمَّ یَتَسَآءَلُوْنَ وَاِذَا
الشَّمْسُ کُوِّرَتْ رَوَاہُ التِّرْمِذِیُّ۔

TRANSLATION

It is narrated by Ibne Abbas (رضی اللہ عنہ) that Abu Bakr (رضی اللہ عنہ) said: "O Apostle of Allah! you have become old." He (صلی اللہ علیہ وسلم) said: "Yes! The Surah 'Hood', 'Waqiah', 'Al-Mursalat', 'Amma Yatasa' 'aloon' and 'Iza-sh-Shamsu-Kuwwirat' -- (all these Chapters of the Holy Qur'an) have made me old".

EXPLANATION

These Chapters describe in great details and vivid pictures of the various varieties of punishment destined for sinners and disbelievers on the Doomsday.

CHAPTER -III

HADITH NO. 167

عَنْ اَنَسٍ قَالَ اِنَّكُمْ لَتَعْمَلُوْنَ اَعْمَالًا هِيَ اَدَقُّ فِيْ اَعْيُنِكُمْ
مِنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
مِنَ الْمُوْبِقَاتِ يَعْنِيْ الْمُهْلِكَاتِ رَوَاهُ الْبُخَارِيُّ۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) who said: "You perform actions which, in your estimate, are insignificant like hair (and you are not afraid of their retribution). During the life-time of the Holy Prophet (صلی اللہ علیہ وسلم) we used to consider the self-same actions as deviating (from the right path) or as killing of our siritual selves.

HADITH NO. 168

وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا
عَائِشَةُ اِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوْبِ فَاِنَّ لَهَا مِنَ اللّٰهِ طَالِبًا
رَوَاهُ ابْنُ مَاجَةَ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

TRANSLATION

It is narrated by Lady Aisha (رضی اللہ عنہا) that the Apostle of Allah (صلی اللہ علیہ وسلم) said: "O Aisha! Beware of actions which you look upon as insignificant sins because (even) these actions are going to be taken to account".

EXPLANATION

An apparently small of sin or disobedience may, in reality, be so displeasing to Allah that its retribution may be as great as the requital for great sins. Not the valume of disobedience but the high status of Lord Creator should be kept in view to avoid all acts of disobedience and sin,

big or small. Small acts of disobedience, when repeatedly committed, may become deserving of punishment set aside for heinous crime and acts of disobedience. Small acts of sin performed without pin-pricks of conscience lead to a permanent state of indifference of the mind to virtue and obedience which is destructive for the spiritual uplife of a man. To win the pleasure of Allah is the real achievement of life. Even little acts of disobedience may stand in the way of winning the pleasure of Allah.

HADITH NO. 169

وَعَنْ اَبِيْ بُرْدَةَ بْنِ اَبِيْ مُوْسٰى قَالَ قَالَ عَبْدُ اللّٰهِ بْنُ عُمَرَ هَلْ
تَدْرِيْ مَا قَالَ اَبِيْ لِاَبِيْكَ قَالَ قُلْتُ لَا قَالَ فَاِنَّ اَبِيْ قَالَ لِاَبِيْكَ يَا
اَبَا مُوْسٰى هَلْ يَسُرُّكَ اَنَّ اِسْلَامَنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَهِجْرَتَنَا مَعَهُ وَجِهَادَنَا مَعَهُ وَعَمَلَنَا كُلَّهُ مَعَهُ بَرَدَ لَنَا وَاَنَّ كُلَّ عَمَلٍ
عَمِلْنَا بَعْدَهُ نَجَوْنَا مِنْهُ كَفَافًا رَاْسًا بِرَاْسٍ فَقَالَ اَبُوْكَ لِاَبِيْ لَا وَاللّٰهِ
قَدْ جَاهَدْنَا بَعْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْنَا
وَصُمْنَا وَعَمِلْنَا خَيْرًا كَثِيْرًا وَاَسْلَمَ عَلٰى اَيْدِيْنَا بَشَرٌ كَثِيْرٌ وَاِنَّا
لَنَرْجُوْ ذَالِكَ قَالَ اَبِيْ لٰكِنِّيْ اَنَا وَالَّذِيْ نَفْسُ عُمَرَ بِيَدِهٖ لَوَدِدْتُ
اَنَّ ذٰلِكَ بَرَدَ لَنَا وَاَنَّ كُلَّ شَيْءٍ عَمِلْنَاهُ بَعْدَهُ نَجَوْنَا مِنْهُ كَفَافًا
رَاْسًا بِرَاْسٍ فَقُلْتُ اِنَّ اَبَاكَ وَاللّٰهِ كَانَ خَيْرًا مِّنْ اَبِيْ رَوَاهُ الْبُخَارِيُّ

TRANSLATION

It is narrated by Abu Burdah (رضی اللہ عنہ), son of Abu Moosa (رضی اللہ عنہ) that Abdullah, son of Umar (رضی اللہ عنہ) said to him: "Do you know what my father had said to your father?' "No. I do not know" said Abu Burdah.. Abdullah, son of Umar (رضی اللہ عنہ) said: "My father said to your father: O Abu Moosa! Would it please you that our acceptance of Islam at the hands of the Holy Prophet

(صلی اللہ علیہ وسلم) , our migration with him, our wars with the infidels fought under the leadership of the Holy Prophet (صلی اللہ علیہ وسلم) and all our (good) deeds performed during the lifetime of the Holy Prophet (صلی اللہ علیہ وسلم) are accepted (by Allah) and the good (deeds) performed by us after the Holy Prophet (صلی اللہ علیہ وسلم) are not adjudged (for reward or punsihment)". Your father (Abu Moosa) said to my father (Caliph Umar): "No. By Allah (I cannot agree). After the Holy Prophet (صلی اللہ علیہ وسلم), we have said prayers, kept fasts, performed often good deeds, preached Islam and suceeded in the conversion of many people to Islam and we hope to be equitably rewarded for those good deeds". My father said: "By Him whose Grips hold the life of Umar I love to be left with the reward of only those good deeds which we performed in the company of the Holy Prophet (صلی اللہ علیہ وسلم). As for the deeds peformed after the life-time of the Holy Prophet (صلی اللہ علیہ وسلم). I would not like them to be adjudged either for reward or for punsihment". On hearing this, Abu Burdah (رضی اللہ عنہ) (son of Abu Moosa) said to Abdullah (رضی اللہ عنہ) (son of Caliph Umar): "By Allah! Your father was certainly better than my father:"

EXPLANATION

The above Hadith points the high level of sincerity which the companions of the Holy Prophet (صلی اللہ علیہ وسلم) strived to maintain in their good deeds. If good deeds are not accepted for want of the correct amount of sincerity, these may rather be obliterated from the scroll of deeds than be assessed for retribution and punishment. Some of the saints of Islam have said: "An act of sin which inspires repentance and humility is better than an act of obedience which inspire pride and self-conceit. The pious and virtuous human beings often excel the angels in spiritual status because of their humility and self-effacing attitude of the mind.

HADITH NO. 170

وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَنِيْ رَبِّيْ بِتِسْعٍ خَشْيَةِ اللّٰهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَكَلِمَةِ الْعَدْلِ فِي الْغَضَبِ وَالرِّضَا وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنٰى وَاَنْ اَصِلَ مَنْ قَطَعَنِيْ وَاُعْطِيَ مَنْ حَرَمَنِيْ وَاَعْفُوَ عَمَّنْ ظَلَمَنِيْ وَاَنْ يَّكُوْنَ صَمْتِيْ فِكْرًا وَنُطْقِيْ ذِكْرًا وَّنَظَرِيْ عِبْرَةً وَّاٰمُرَ بِالْعُرْفِ وَقِيْلَ بِالْمَعْرُوْفِ رَوَاهُ رَزِيْنٌ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "My Lord Creator has enjoined nine things on me:- (1) To fear Allah openly and in privacy. (2) To utter truth and nothing but truth both in state of anger as well as in a state of pleasure. (3) To follow the path of moderation both in poverty as well as in prosperity. (4) To maintain cordial relations with relatives even when they are bent upon breaking away. (5) To bestow on one who denies, my rights. (6) To forgive one who is oppressive to me. (7) My silence should be conducive to my meditation on Attributes of Allah and the wonders of His creation (8) My conversation may be the talk about Allah, His admiration, and praises and His glorification. (9) My observation may be to reap warning and lessons from (happenings of life brough to my notice) and that I should enjoin virtue.

EXPLANATION

Prevention of evil and vicious deeds is included in the enjoining of virtue.

HADITH NO. 171

وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُّؤْمِنٍ يَّخْرُجُ مِنْ عَيْنَيْهِ دُمُوْعٌ وَّاِنْ كَانَ مِثْلَ رَاْسِ الذُّبَابِ

مِنْ خَشْيَةِ اللّٰهِ ثُمَّ يُصِيبُ شَيْئًا مِّنْ حُرِّ وَجْهِهٖ إِلَّا حَرَّمَهُ اللّٰهُ
عَلَى النَّارِ رَوَاهُ ابْنُ مَاجَةَ -

TRANSLATION

It is narrated by Abdullah (رضی اللہ عنہ), son of Masood (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "There is no servant of Allah who is a believer (Momin) and, tears flow from his eyes (due to fear of Allah), even in little quantity like the head of a fly and they spread on his face, but Allah will make his face unlawful for the Hell-fire." (Ibn-e-Maajah)

EXPLANATION

A story has been handed down of a companion of the Holy Prophet (صلی اللہ علیہ وسلم) that, keeping in view the great promise held out in the above Hadith, he used to smear his face through and through with his tears when he wept due to fear of Allah. Maulana Ashraf Ali Thanvi and his great pupil Maulana Abdul Ghani Phoolpuri also used to do the same. They took the tear drops on both hands and rubbed them on the face with both hands.

CHANGING CONDITIONS OF HUMAN BEINGS

CHAPTER - I

HADITH NO. 172

عَنِ ابْنِ عُمَرَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا
النَّاسُ كَالْاِبِلِ الْمِائَةِ لَا تَكَادُ تَجِدُ فِيْهَا رَاحِلَةً مُتَّفَقٌ
عَلَيْهِ۔

TRANSLATION

It is narrated by Ibne Umar (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The people are, as it were, like a herd of a hundred camels -- all unfit for riding except one.

EXPLANATION

Not number but the quality and sterling worth of human beings go a long way in determining the destiny of a nation. Persons of sterling worth are rare to be found. We must, therefore, appreciate good and pious men who have acquired knowledge of the relgion and are taking pains to act upon the injunctions and prhibitions of Islam. The Holy Qur'an depicted the situation in the following words:

> "And very few among My servants are grateful and appreciating".

This was the condition during the golden period of human history when the Holy Qur'an was being revealed and the human beings were in the best of forms to accept the Divine guidance. Now, when thirteen centuries have gone by, the number of really good persons has further

been reduced. Pious and God-fearing individuals who may be keen and sincere to help the ailing and misguided humanity are very rare to be found.

HADITH NO. 173

وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
لَتَتَّبِعُنَّ سُنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى
لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ قِيلَ يَا رَسُولَ اللهِ الْيَهُودَ
وَالنَّصَارَى قَالَ فَمَنْ مُتَّفَقٌ عَلَيْهِ۔

TRANSLATION

It is narrated by Abu Saeed (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "You (Muslims) will certainly follow in the footsteps of your predecessors, inch by inch and yard by yard. So much so that, if the people before you had entered the (narrow) hole of a hedgehog, you would also do the same". The Holy Prophet (صلی اللہ علیہ وسلم) was asked: "By former people you mean the Jews and the Christians?" He replied: "Who else!"

EXPLANATION

This Hadith clearly fore-warns that the spiritual defects of the Jews and Christians will gradually and stealthily appear in the later generations of the Muslims. The Jews killed their prophets and the Muslims of modern age are killing renowned scholars of Islam who impress upon them to follow the thorny paths of righteousness. They looked upon their Jews and Christian saints as capable of bestowing worldly blessings like wealth and children. So are the modern Muslims firm in their erroneous belief that the Muslim saints can bestow worldly blessings. They go to the Shrines of the saints and

commit glaring acts of polytheism like slaughtering goats or sheep in the names of the Saints.

HADITH NO. 174

وَعَنْ مِرْدَاسٍ الْأَسْلَمِيِّ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ يَذْهَبُ الصَّالِحُوْنَ الْأَوَّلُ فَالْأَوَّلُ وَتَبْقٰى حُفَالَةٌ
كَحُفَالَةِ الشَّعِيْرِ اَوِ التَّمْرِ لَا يُبَالِيْهِمُ اللّٰهُ بَالَةً رَوَاهُ الْبُخَارِيُّ۔

TRANSLATION

It is narrated by Mardas-al-Aslami (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "Good and capable human beings will depart from this world one by one and mere dregs (or worthless stuff left at the bottom) will remain behind like the (worthless) bush of barley or dateplam for which Allah will have no regard.

CHAPTER - II

HADITH NO. 175

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
إِذَا مَشَتْ أُمَّتِيَ الْمُطَيْطِيَاءَ وَخَدَمَتْهُمْ أَبْنَاءُ الْمُلُوْكِ أَبْنَاءُ
فَارِسَ وَالرُّوْمِ سَلَّطَ اللّٰهُ شِرَارَهَا عَلٰى خِيَارِهَا رَوَاهُ التِّرْمِذِيُّ
وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

TRANSLATION

It is narrated by Ibne Umar (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "When the people among my followers will walk on the earth with pride and haughtiness and the progeny of the Rulers of Rome and Persia will have been pressed into their service, Allah (Almighty) will appoint the worst among them to rule over the best among them".

EXPLANATION

The above prophecy is yet another solid proof of the truth of Prophethood of our Holy Prophet (صلی اللہ علیہ وسلم). The vast empires of Rome and Persia fell to the Muslim conquerors who secured large amounts of wealth as will as pressed the conquered people into their service. Thereafter, Banu Omayyas were made to gain ascendancy over Banu Hashim which fact fulfilled the later part of the prophecy quoted above.

HADITH NO. 176

وَعَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا
تَقُوْمُ السَّاعَةُ حَتّٰى تَقْتُلُوْا إِمَامَكُمْ وَتَجْتَلِدُوْا بِأَسْيَافِكُمْ
وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Hozaifah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The Doomsday will not come until you (Muslims) assassinate your head of the state and until you fight with one another with your swords and until the worst among you (from moral viewpoint) become your rulers".

HADITH NO. 177

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ
حَتّٰى يَكُوْنَ اَسْعَدَ النَّاسِ بِالدُّنْيَا لُكَعُ بْنُ لُكَعٍ رَوَاهُ التِّرْمِذِيُّ
وَالْبَيْهَقِيُّ فِيْ دَلَآئِلِ النُّبُوَّةِ۔

TRANSLATION

It is (also) narrated by Hozaifah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "The Doomsday shall not come until mean persons of humble origin become topmost in worldly prosperity and position".

HADITH NO. 178

وَعَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ حَدَّثَنِيْ مَنْ سَمِعَ عَلِيَّ بْنَ اَبِيْ
طَالِبٍ قَالَ اِنَّا لَجُلُوْسٌ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَطَلَعَ
عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ مَا عَلَيْهِ اِلَّا بُرْدَةٌ لَهٗ مَرْقُوْعَةٌ بِفَرْوٍ فَلَمَّا رَاٰهُ
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكٰى لِلَّذِيْ كَانَ فِيْهِ مِنَ النِّعْمَةِ وَالَّذِيْ

هُوَ فِيهِ الْيَوْمَ ثُمَّ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ إِذَا غَدَا
أَحَدُكُمْ فِي حُلَّةٍ وَّرَاحَ فِي حُلَّةٍ وَّوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَّرُفِعَتْ
أُخْرَى وَسَتَرْتُمْ بُيُوتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ فَقَالُوا يَا رَسُولَ اللّٰهِ
نَحْنُ يَوْمَئِذٍ خَيْرٌ مِّنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤْنَةَ
قَالَ لَا أَنْتُمُ الْيَوْمَ خَيْرٌ مِّنْكُمْ يَوْمَئِذٍ رَوَاهُ التِّرْمِذِيُّ۔

TRANSLATION

It is narrated by Muhammad (رضی اللہ عنہ), son of Ka'ab-al-Qorazi (رضی اللہ عنہ) that a person narrated to him on the authority of Ali (رضی اللہ عنہ), son of Abu Talib that we were sitting in the mosque (at Madina) in the company of the Holy Prophet (صلی اللہ علیہ وسلم) when Mus'ib (رضی اللہ عنہ), son of Umair (رضی اللہ عنہ) entered upon us in such a condition that he was wearing one single sheet of cloth with patches of leather here and there. On seeing him (in that state of utter poverty), the Holy Prophet (صلی اللہ علیہ وسلم) wept to recall how prosperous he used to be before his acceptance of Islam. Then the Holy Prophet (صلی اللہ علیہ وسلم) said: "What will be your (spiritual) condition when you will (due to opulance and prosperity) wear one suit in the morning and another suit in the evening and you will be entertained by different varities of food by replacing one dish with another; and you will cover your houses with cloth just as the Ka'aba (The House of Allah in Macca) is covered?" The companions replied: "O Apostle of Allah! (صلی اللہ علیہ وسلم) We consider we shall then be better off than we are now because we shall have leisure and peace of mind to worship Allah, our Lord Creator". The Holy Prophet (صلی اللہ علیہ وسلم) said: "To-day your spiritual condition is better than it would be during the coming days of your opulance".

EXPLANATION

The great Muslim scholar Suyuti (رحمۃ اللہ علیہ) has written in his famous book: "Jam-ul-Jawame". It is narrated by Caliph Umar (رضی اللہ عنہ) that Mus'ib (رضی اللہ عنہ), son of Omair (رضی اللہ عنہ) came to the audience of the Holy Prophet (صلی اللہ علیہ وسلم) in such a condition that he was wearing a goat skin on his loins with a lace. The Holy Prophet (صلی اللہ علیہ وسلم) said: "Look at this man whose mind has been illumined by Allah. I saw him when his parents fed him with the most delicious food and he used to wear garments costing two hundred gold coins. When he decided to migrate (with the Holy Prophet (صلی اللہ علیہ وسلم)) his un-beliving parents deprived him of his right of inheritance. He has now reached this state (of deprivation) for the sheer love of Allah and His Prophet (صلی اللہ علیہ وسلم)". Mus'ib Bin Omair belonged to the Quraish tribe and he migrated from Mecca to Medina alongwith the leading companions of the Holy Prophet (صلی اللہ علیہ وسلم). As an infidel before his acceptance of Islam, he was reportedly called as the Prince of Mecca. On accepting Islam, he migrated to Medina and adopted a life of abstemiousness. He was martyred in the Battle of Ohud, at the age of forty years. When he died, the Holy Prophet (صلی اللہ علیہ وسلم) wept out of affection and pity and said that such a noble and respectable man had, due to the love of Allah and His Prophet, reached such a state of (poverty) that there was no sufficient cloth even for his funeral. This weeping was not due to grief but was due to a happy realisation that such unique personalities who were models of self-denial, were coming into the fold of Islam.

HADITH NO. 179

وعن انس قال قال رسول الله صلى الله عليه وسلم يأتي
على الناس زمان الصابر فيهم على دينه كالقابض على الجمر

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ إِسْنَادًا۔

TRANSLATION

It is narrated by Anas (رضی اللہ عنہ) that the Holy Prohet (صلی اللہ علیہ وسلم) said: "A time will come for the people when obedience of the religious command will be as difficult as the holding of live coals in the hands.

EXPLANATION

Disobedience of moral injunctions and disregard of moral values of life will be so wide-spread that opposition to the common creed of sinful life will land a pious man in untold difficulties and it will call for great patience and forbearance to live a virtuous life according to the injunctions of Islam.

HADITH NO. 180

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ إِذَا كَانَ أُمَرَاؤُكُمْ خِيَارَكُمْ وَأَغْنِيَاؤُكُمْ سُمَحَاءَكُمْ
وَأُمُوْرُكُمْ شُوْرٰى بَيْنَكُمْ فَظَهْرُ الْأَرْضِ خَيْرٌ لَّكُمْ مِنْ
بَطْنِهَا وَإِذَا كَانَ أُمَرَاؤُكُمْ شِرَارَكُمْ وَأَغْنِيَاؤُكُمْ بُخَلَاءَكُمْ
وَأُمُوْرُكُمْ إِلٰى نِسَاءِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَّكُمْ مِنْ ظَهْرِهَا
رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "When your rulers are the best of your people, your wealthy persons are generous and your affairs are decided by common consultation, the surface of the earth will be better for you than its interior (i.e., life will be better than death. And, when your rulers are the worst of your people, your wealthy persons are miserly

and your affairs are decided by your women, the interior of the earth will be better for you than its surface (i.e., death will be better for you than life).

EXPLANATION

When conditions of life are such that it is easy to live a life of virtue and obedience to Allah, longer life becomes a boon because the longer the life, the greater the number of good deeds. However, when atmosphere is forbidding for the performance of good deeds, death should be welcome so that evil deeds are kept at the minimum possible level. To accept the opinion of woman as decision and binding in the affairs of life will create problems because women do not have the sagacity and far-sightedness of wise men and their decisions are superficial, whimsical and hasty. It is commonly known that most of the social disputes take place due to the decisive role of women in matters of social importance.

HADITH NO. 181

وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يُوْشِكُ الْاُمَمُ اَنْ تَدَاعٰى عَلَيْكُمْ كَمَا تَدَاعَى الْاَكِلَةُ اِلٰى قَصْعَتِهَا
فَقَالَ قَائِلٌ وَّمِنْ قِلَّةٍ نَّحْنُ يَوْمَئِذٍ قَالَ بَلْ اَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ
وَّلٰكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللّٰهُ مِنْ صُدُوْرِ عَدُوِّكُمُ
الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ فِيْ قُلُوْبِكُمُ الْوَهْنَ قَالَ قَائِلٌ يَا رَسُوْلَ
اللّٰهِ وَمَا الْوَهْنُ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ رَوَاهُ اَبُوْدَاوٗدَ
وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

TRANSLATION

It is narrated by Sauban (رضی اللہ عنہ) that the Holy Prophet (صلی اللہ علیہ وسلم) said: "It may happen in the future that some nations (advanced in the pursuit of evil ways of life and claiming leadership of mankind) may call upon one

another to fight you (Muslims) to efface your glory as if they were inviting one another to a feast; (so easy would appear a victory over the Muslim)". A questioner asked: "Shall we then be small in numbers?" The Holy Prophet (صلى الله عليه وسلم) replied: "You will rather be in multitudes at that time but you will be like scum and rubbish swept by a torrent. And Allah will take away from the hearts of your enemies your awe and majesty and will charge your hearts with "Wahn" -- i.e., weakness and incapability". One of the companions asked: "And what is "Wahn"? He (صلى الله عليه وسلم) replied: "It is the love of worldly life and disliking of death".

EXPLANATION

The present day Muslim naions of the world are a living model of the weakness and languidness described in the above Hadith. The Muslims, although millions in number and often out-numbering many nations in the world, do not inspire awe and majesty in their enemies because a majority of them are living sinful lives and indulge in glaring disobedience of Allah. They are dedicated to a life of luxury and blind pursuit of carnal desires, following the western nations who are mostly Christians and Jews. Unless and until, we Muslims change our lives to follow Islamic injunctions we cannot invoke the help of Allah. Amen

CHAPTER - III

HADITH NO. 182

عن ابن عباس قال ما ظهر الغلول في قوم الا ألقى الله في
قلوبهم الرعب ولا فشا الزنا في قوم الا كثر فيهم الموت
ولا نقص قوم المكيال والميزان الا قطع عنهم الرزق ولا
حكم قوم بغير حق الا فشا فيهم الدم ولا ختر قوم بالعهد
الا سلط عليهم العدو رواه مالك۔

TRANSLATION

It is narrated by Ibne Abbas (رضي الله عنه) who said: "Whenever defrauding tendencies will appear in a nation regarding common revenues or national revenues, Allah Almighty will infuse awe and timidity in their minds. When fornication and molestation will appear in a nation, Allah Almighty will cause them to die in large numbers. When foulness will become the general code of practice in weights and measures, the nation will be deprived of subsistance. When a nation adopts administration of unjust laws, feuds and blood-shed shall increase among its members. And, when a nation disregards its covenant, its enemies are allowed to deminate it".

EXPLANATION

The above Hadith counts quite a large number of moral defects which give rise to evil corresponding effects which quickly appear to be felt and witnessed in the day to day life of a nation. Blind pursuit of worldly gains without reference to moral values of life is the general way of life being followed by different nations in the modern times. The Muslims have been reminded that moral values taught to them through the Holy Qur'an and

the sayings and precedents of the Holy Prophet of Islam (صلی اللہ علیہ وسلم) should be strictly followed, failing which the retribution will follow even in this worldly life and the real punishment (which will be awful) will be awarded in the Hereafter.

CAUTION AND DREAD OF EVIL DEEDS

CHAPTER - I

HADITH NO. 183

وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ
فَصَعِدَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّفَا فَجَعَلَ يُنَادِي يَا بَنِي فِهْرٍ
يَا بَنِي عَدِيٍّ لِبُطُونِ قُرَيْشٍ حَتَّى اجْتَمَعُوا فَقَالَ أَرَأَيْتَكُمْ لَوْ أَخْبَرْ
تُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ
قَالُوا نَعَمْ مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا قَالَ فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ
عَذَابٍ شَدِيدٍ فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ سَائِرَ الْيَوْمِ أَلِهٰذَا جَمَعْتَنَا
فَنَزَلَتْ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ
نَادَى يَا بَنِي عَبْدِ مَنَافٍ إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى
الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ
يَهْتِفُ يَا صَبَاحَاهُ۔

TRANSLATION

It is narrated by Ibne Abbas (رضی اللہ عنہ): "When the following verse of the Holy Qur'an was revealed:

'And warn the nearest of your kith and kins'.

The Holy Prophet (صلی اللہ علیہ وسلم) went up to the hill of Safaa, and started calling: 'O Bani Fihr, O Bani Adi', O Quraish. He called different classes of the tribe of Quraish. When all of them gathered (around him), he (صلی اللہ علیہ وسلم) said: 'If I were to tell you that an army has descended in the valley and is about to attack you would

you believe my word?" The Qureish replied: "Yes. (we would believe because) you are a truthful man according to our experience". He (صلى الله عليه وسلم) said. "I am a (God-appointed) warner to warn you against severe punishment in the near future (for those who do not believe in the unity of God)." (On hearing this) Abu Lahab (an uncle of the Holy Prophet who was a staunch opponent of Islam) said: "Woe to thee throughout the day! Did you gather us for this?" Down came the revelation of Allah: (Surah Lahab) 'May both the hands of Abu Lahab perish! and may he perish (himself)' -- (Imam Bukhari and Imam Muslim).

Another narration of the above Hadith runs like this: The Holy Prophet (صلى الله عليه وسلم) collected different classes of the tribes of Quraish and addressed them thus: "O children of Abd Manaaf! Myself and all of you may well be likened to a man who has seen the enemy and in his anxiety to save his people from slaughter and plunder, he goes up to the mountain top (to warn his people of the impending enemy attack). Then, fearing that the enemy may not overtake him, he starts calling aloud: Save yourselves from the enemy attack".

HADITH NO. 184

وَعَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ دَعَا النَّبِيُّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ قُرَيْشًا فَاجْتَمَعُوا فَعَمَّ وَخَصَّ فَقَالَ يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ أَنْقِذُوا أَنْفُسَكُمْ
مِنَ النَّارِ يَا بَنِي مُرَّةَ بْنِ كَعْبٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ شَمْسٍ أَنْقِذُوا أَنْفُسَكُمْ
مِنَ النَّارِ يَا بَنِي عَبْدِ مَنَافٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي هَاشِمٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ
النَّارِ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا فَاطِمَةُ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ
فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبَلَالِهَا رَوَاهُ مُسْلِمٌ
وَفِي الْمُتَّفَقِ عَلَيْهِ قَالَ يَا مَعْشَرَ قُرَيْشٍ اشْتَرُوا أَنْفُسَكُمْ لَا أُغْنِي عَنْكُمْ مِنَ اللهِ

شَيْئًا يَا بَنِي عَبْدِ مَنَافٍ لَا أُغْنِي عَنْكُمْ مِنَ اللّٰهِ شَيْئًا يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي
عَنْكَ مِنَ اللّٰهِ شَيْئًا وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللّٰهِ لَا أُغْنِي عَنْكِ مِنَ اللّٰهِ شَيْئًا وَيَا فَاطِمَةُ
بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي لَا أُغْنِي عَنْكِ مِنَ اللّٰهِ شَيْئًا۔

TRANSLATION

It is narrated by Abu Horairah (رضی اللہ عنہ) that, when the verse: "And warn the nearest of your relations". --- was revealed, the Holy Prophet (صلی اللہ علیہ وسلم) called out the Quraish and addressed them generally and particularly. He (صلی اللہ علیہ وسلم) said: "O children of Ka'aab bin-Lawai! save yourselves from the (Hell) fire. O Children of Murrah bin-Ka'aab! save your selves from the (Hell) fire. O Children of Abd Shams! save yourselves from the (Hell) fire. O Children of Abd Manaaf! save yourselves from the (Hell) fire. O Children of Hashim! save yourselves from the (Hell) fire. O children of Abdul Muttalib! save yourselves from the (Hell) fire. O Fatima! save yourself from the (Hell) fire because I am not in possession of any thing (like an authority) to be able to save you except that I am, by blood relationship, close to you and I keep this relationship moistened (with kindness and affection). -- (Imam Muslim).

And, Imam Bukhari has reproduced the following version of the narrative:-

"O collective body of Quraish! Purchase yourselves (i.e., secure your souls against Hell fire by accepting Islam and performing good deeds). I cannot avert the punishment of Allah earmarked for you. O Children of Manaaf! I cannot save you from the punishment of Allah. O Abbas, son of Abdul Muttalib! I cannot save you from the Chastisement of Allah. O Safiyyah, paternel aunt of the Apostle of Allah! I cannot save you from the punishment of Allah. O Fatimah! daughter of Muhammad (صلی اللہ علیہ وسلم). Ask and take away from my wealth (and

property) whatever you may like. (But) I shall not be able to save you from the punishment of Allah".

EXPLANATION

The above Hadith gives an unfailing lesson to the followers of Islam that nothing but good deeds will help a person in the Hereafter. The best of relationship in this worldly life will not avail any one before the Tribunal of God. If the blood relationship of the Holy Prophet (صلی اللہ علیہ وسلم) cannot avail his own aunt, his own uncle and his own dear daughter, how can it avail any one else who has not embraced Islam or, having embraced Islam, has not performed good deeds in his life time. The best security against Hell-fire and punsihment in the Hereafter is to obey the injunctions and prohibitions of Allah and follow strictly in the footsteps of the Holy Prophet (صلی اللہ علیہ وسلم) both in speech and action. The forgiveness of Allah and the entercession of His Holy Prophet (صلی اللہ علیہ وسلم) are certainly part of the solid creed of Islam. But persons stepped in misbehaviour, disobedience and disloyalty to the extent of open rebellion against Allah and His Holy Prophet (صلی اللہ علیہ وسلم) may not hope for forgiveness or intercession.

HADITH NO. 185

وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
يَقُوْلُ إِنَّ اَوَّلَ مَا يُكْفَأُ قَالَ زَيْدُ بْنُ يَحْيَى الرَّاوِيُ يَعْنِي
الْإِسْلَامَ كَمَا يُكْفَأُ الْإِنَاءُ يَعْنِي الْخَمْرَ قِيْلَ فَكَيْفَ يَا رَسُوْلَ اللهِ
وَقَدْ بَيَّنَ اللهُ فِيْهَا مَا بَيَّنَ قَالَ يُسَمُّوْنَهَا بِغَيْرِ اسْمِهَا فَيَسْتَحِلُّوْنَهَا
رَوَاهُ الدَّارِمِيُّ۔

TRANSLATION

It is narrated by Lady Aisha (رضی اللہ عنہا) who said: I heard the Holy Prophet (صلی اللہ علیہ وسلم) saying: "The first thing which

will be reversed in Islam will be (the orders about) Wine". He was asked: "How will it happen? O Apostle of Allah! Allah has very clearly laid down the prohibition against use of wine". He (صلى الله عليه وسلم) said: "They (the Muslims) will give wine another name and make its use lawful under the changed name".

EXPLANATION

In the cocktail parties in which the wealthy Muslims participates, win is freely used under the name of "toast" to health.